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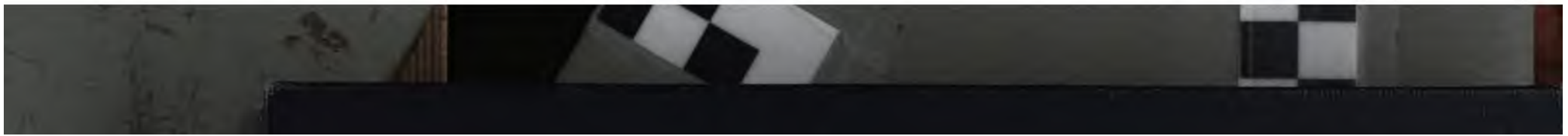
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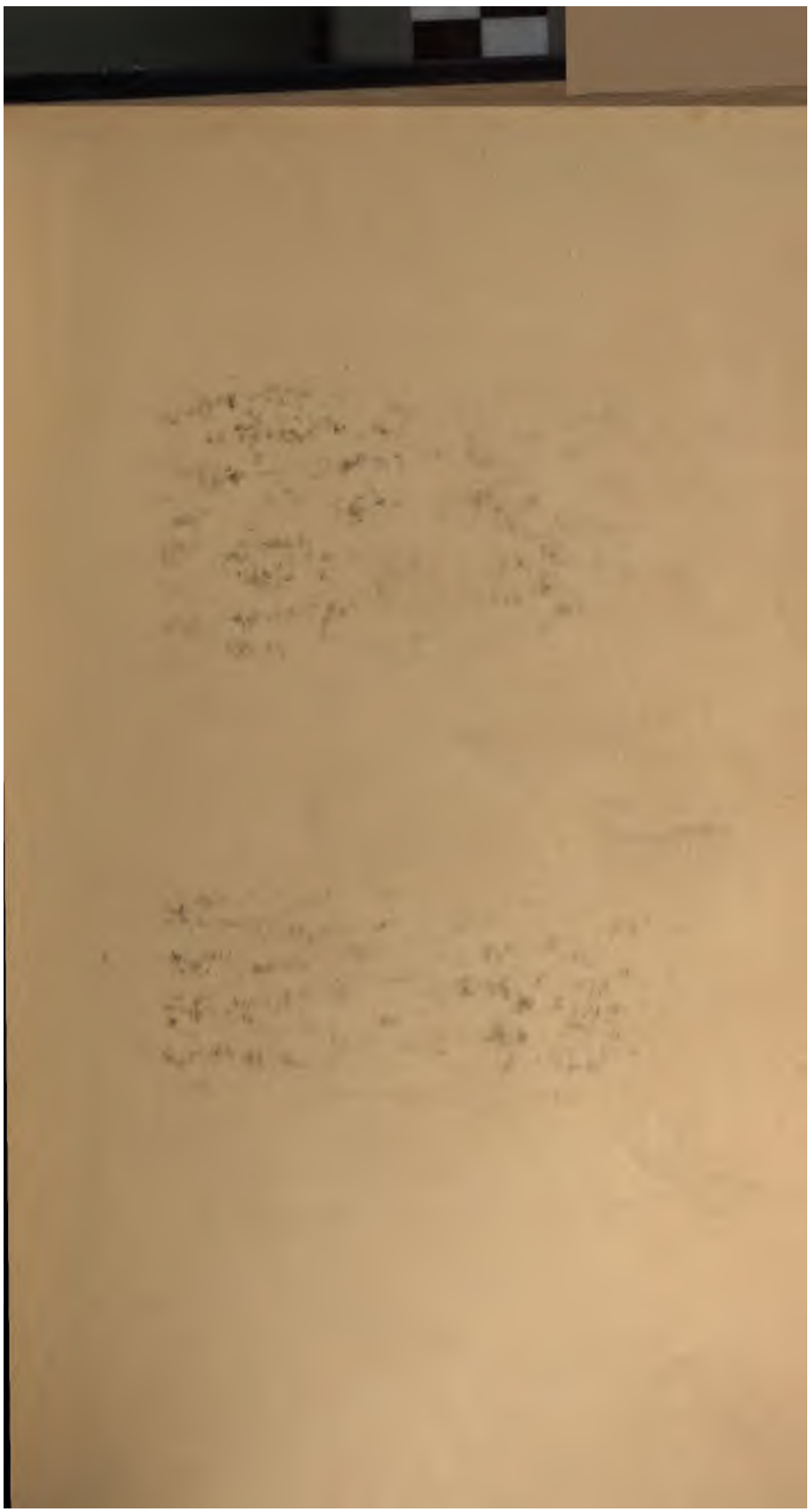
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THE TENT AND THE MANSION.

OUR GIPSIES

IN

CITY, TENT, AND VAN.

CONTAINING AN ACCOUNT OF THEIR

ORIGIN AND STRANGE LIFE,

FORTUNE-TELLING PRACTICES, &c.,

SPECIMENS OF THEIR DIALECT, AND AMUSING ANECDOTES OF GIPSY KINGS, QUEENS, AND OTHER GIPSY NOTABILITIES.

BY

VERNON S. MORWOOD,

AUTHOR OF "FACTS AND PHASES OF ANIMAL LIFE;" "WONDERFUL ANIMALS, WORKING, DOMESTIC, AND WILD;" "CLARISSA THE GIPSY;" "THE GIPSY SCARE;" ETC.

ILLUSTRATED BY 17 SKETCHES FROM LIFE AND FROM NATURE.

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PREFACE.

ALTHOUGH, according to the best authorities, gipsies have lived in England nearly four hundred years, yet comparatively little is known either of their origin, character, or general life. Added to this fact, the Author begs to state that his reasons for submitting the following pages to the public are: *First*, That he has had many opportunities of gaining a knowledge of the gipsies by frequent visits to them in their tents and vans, and by conversations with them respecting their own history and life. The *Second* reason is that some writers have, in their descriptions of this people, leaned too much to the dark side of their character, which, he thinks, is not fair, but even unjust to them.

The Author does not profess to give either an elaborate treatise on the origin of the gipsies, or a *full* delineation of their strange life, but simply some phases of it, and to show its light as well as its dark side. He believes his arguments in favour of the theory he entertains of their origin, his remarks on the persecutions to which they have been subjected,

their moral and social characteristics, their mental powers and capabilities of improvement, will help to invest the study of them with considerable interest, and to convince the reader that the gipsies are worth the efforts of the philanthropist, of the humane and benevolent, to educate, to civilize, and to make them good citizens, as well as members of the Christian Church.

THE AUTHOR.

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THE TENT AND THE MANSION.

CHAPTER I.

THE GIPSIES—A SEPARATE AND MYSTERIOUS PEOPLE.

Gipsies tented in a lane—All not gipsies who lead gipsy lives—Curious whim of a gentleman—Physical characteristics of real gipsies—Peculiarities of costume—Are gipsies on the increase?—A strange practice—Names of gipsies in different countries—Origin of the word gipsy—Division into clans—Gipsy coronation at Yetholm—Lame Jamie, and the royal dance—Gipsies a distinct variety of the human species.

"Hast thou not noted on the by-way side,
Where aged saughs lean o'er the lazy tide,
A vagrant crew, far straggled through the glade,
With trifles busied, or in slumber laid;
Their children round them lolling on the grass,
Or pestering with their sports the patient ass?

> The wrinkled beldame there you may espy,
> And ripe young maiden with the glossy eye—
> Men in their prime—and striplings dark and dun,
> Scathed by the storm, and freckled with the sun;
> Strange are their annals! list and mark them well,
> For thou hast much to hear, and I to tell."
>
> Hogg.

As there is a "magic charm in mystery," it is no doubt on this account that the interest and curiosity of some people are excited and awakened whenever they hear the word *gipsies* mentioned, or any reference made to their romantic life, which is shrouded in so much mystery, that it is difficult, even to the industrious student of ethnology, to ascertain *who* and *what* the gipsies really are. In commencing an account of our many interviews with the gipsies, we may state it was in mid-winter, about Christmas time, that we started, one cold morning, on a journey of twenty miles, the greater part of which was travelled by rail, but the remainder of it was traversed on foot, the residence of the clergyman we were about to visit lying in a cross-country direction. The scene around was gloomy; winter reigned supreme over nature; the melody of the birds was hushed; scudding clouds swept angrily by; and the north wind was piercingly cold.

Just before reaching our destination we discovered that some gipsies had pitched in a bye-lane two or three tents, whose tattered canvas flapped hither and thither in the wind. The men belonging to them were away, but two women, a girl and four boys formed an interesting group. One of the women was suffering from contraction of the muscles of one of her legs, the result of a chill, "caught,"

she said, "in the damp lanes;" the other woman, who was pale and attenuated, with her head enveloped in a red kerchief, was sitting on the ground beside a few embers burning at the opening of the tent. The children were scantily clad, and in all respects presented a rough and wild aspect; they nevertheless exhibited a rollicking gaiety of heart, as they occasionally gave specimens of their gymnastic acquirements, which invariably ended with the appeal, "Give us a penny, good gen'leman!"

Within view of this camping spot stood two or three village mansions, silently eloquent of architectural genius without, of light, plenty, and comfort within, and at the same time forming a striking contrast to the fragile habitations of the gipsies referred to; especially as a little distance only divided these two extremes of social life. It was on this occasion we became more than ever convinced that we have dwelling amongst us a race of human beings who differ widely from ourselves, not only in their origin, but in their life and habits, and who are altogether distinct from the professional tramp, or roaming casual; in fact that

THE GIPSIES ARE A SEPARATE PEOPLE.

It is an error to suppose that all are gipsies who lead roving and gipsy-like lives. There are many men and women of our own race who, through different causes and for various reasons, betake themselves to the same wandering mode of life as that led by gipsy nomads.

We know an instance in which a gentleman of good family had so great a partiality to the gipsy people and their romantic life, that during the summer-time he would join them, travel when they travelled, stop where they stopped, and in all respects lived their life, and was one with them, excepting that he had his own horse and van very comfortably fitted up, but which he never would allow to be occupied by any one but himself. The rambles of this eccentric gentleman with the gipsies extended through several summers.

There are also great numbers of men and women with their families, most of them natives of the "black country," who are constantly travelling about, and living in vans, the outsides of which are usually laden with brooms, brushes, baskets, and other articles for domestic use, and who are on this account looked upon as gipsies, but with whom they can claim no physical relationship whatever. The only things in which they are at all identical are the occupations they follow, and their wandering life.

With but few exceptions, those who claim kindred with the pure remnants of the gipsy people may be easily known by certain physical peculiarities which that race everywhere presents. The men are, as a rule, of middle stature, well made and muscular, remarkably upright and full chested, while in walking their step is firm and quick. Some of the gipsy men measure six feet high, and we knew one who was two inches taller. Some of the women in youth have very handsome features. Their arched nostrils, prominent septa, their hair, flowing in

glossy tresses over their tawny but well-formed shoulders, their noses, mostly of Grecian type, the pearly lustre of their dark piercing eyes, their confident mode of address, and ready command of language, with other characteristics, furnish corroborative evidence that they are as distinct a people as the Jews.

Restless as the gipsies really are, we may easily recognise them even in our streets as tinkers, razor and scissors grinders, vendors of clothes-pegs, lines, and tin-ware.

They may be seen at feasts, fairs and races, as horse-dealers, fiddlers, fortune-tellers, and, it may be, as sharpers. The women and girls may be easily distinguished from others by the gay colours of their dresses, their red and yellow kerchiefs, and by their plaid shawls, which in most cases are richer in colour than in real value. The men may be known by their slouching hats, velveteen coats and vests, covered profusely with steel buttons, by their trousers and small-clothes of corduroy, and we may add, by their swarthy complexions and marked profiles. By these they may be readily picked out of the largest crowd, among whom they may temporarily mingle.

A visit to the greenwood side, to the deep recesses of some wide-spread forest, to the bye-road, to the unfrequented lane with its thick shady hedge, and to the sheltering embankment under which is pitched the humble tent, where the smoke ascends in curling clouds from the wood fire, and where the "pot" sends forth a savoury steam, upon which the dark eyes of a tawny group are intently fixed, will at

once convince us that the gipsies voluntarily yield to a feeling of separation from civilised society, and that they have but little or no desire to fraternise with other races of men. Reform has at no time seemed to inspire them, for they cling to the notions and customs which their forefathers entertained and observed as tenaciously as to life itself. Time, which in its revolutions affects well-nigh everything, which causes thrones to totter, and once mighty empires to pass away like a fleeting cloud, has scarcely effected any change for the better, either in the social life, the habits, or ideas of these mysterious tribes.

Although nearly four centuries have elapsed since the immigration of gipsies, they are almost as distinct a race now as they were then. Admitting that some of this people have amalgamated with our own and other races, it is nevertheless a mistake to suppose they are rapidly becoming extinct. We state on the authority of the late Rev. J. West, that during the time of Queen Elizabeth the gipsies numbered only 10,000, but that now we have amongst us from 18,000 to 20,000 of them, a very large portion of whom live in our lanes, sleep under our hedges or in vans, and are in a state of moral and mental destitution.

From the most correct statistical information obtainable on this subject we learn that on the Continent

GIPSIES ARE ON THE INCREASE,

the entire race numbering about 900,000. They are very numerous in Transylvania. We have been

credibly informed that in Pesth and neighbourhood there are 10,000 of them; in Spain about 60,000; in Hungary 40,000; in Turkey 100,000. Before the late Franco-German war took place the forest of Lorraine swarmed with them, and they now abound in great numbers in Moldavia, Wallachia, in Russia, and other parts of Europe and Asia. Numbers of this strange race may be seen at the present time near the Jaffa gate at Jerusalem, where, in a state of semi-nudity, they sit and solicit alms of those who may be entering or returning from that sacred city.

In all these countries, as well as in England, this people are distinct from those among whom they wander. Everywhere they seem to be inspired with the idea that "self-interest" is the first law of nature; for in their dealings with other people they are influenced only by the calls of necessity, and a desire to secure and to increase their own success. Selfishness is not, however, more innate in them than it is in other people; its existence and exhibition are, no doubt, the consequences of their sad condition.

So exclusive are the gipsies, both in their notions and habits, that no recognition of mutual interest, nor sense of moral and social obligations, binds them in the bond of brotherhood with other men. They live apart from others, have a nationality of their own, which in every way they strive to perpetuate. They scorn the fetters of civilization, and revel with delight in wild freedom.

We are informed by a popular writer on gipsies that a certain rite is practised in Spain by this

people, called "the infusion of blood," which appears to be employed by them for the purpose of intermingling the tide of their lives, and of binding them together in a strange brotherhood of blood. When a child is about a year old, and in order to inoculate it doubly with the gipsy spirit, so that no association in after life shall separate it from the life and habits of its forefathers, they open the flesh of its arm, and by a wooden tube infuse therein the blood of another full-born gipsy, who has been true to the life and spirit of their league from childhood. The wound is then healed, being securely closed and bound together, and the blood thus mingled in the system of the child is believed, on philosophical grounds, so to impregnate the system as to imbue it in part with the spirit of him from whom it was taken. Although we are not aware that this custom is observed by English gipsies, the practice, as resorted to by the Gitanos of Spain, gives corroborative proof that the gipsies are a strange, mysterious, and separate people.

Scattered as they are throughout so many countries in which different languages are spoken, we may naturally suppose that in them

THE GIPSIES ARE KNOWN BY VARIOUS NAMES.

For instance, in Poland they are called "Zingani"; in Italy, "Zingari"; "Gitanos" in Spain; "Bohemians" in France; "Ziegenners" in Germany; "Heydenen" in Holland; "Siganos" in Portugal; in Lithunia they are known as "Zigonas"; in

Turkey as "Tchinganes"; and amongst the Moors and Arabians as "Charami," *i.e.*, Robbers; by the Persians they are called "Sesech Hindou," or "Black Indians." Their most ancient name is that of "Sinte," or inhabitants of the banks of the "Sinde" or "Indus." The celebrated M. Hasse has tried to prove that for the last 3000 years there have been in Europe wandering tribes bearing the name of "Segynes," or "Sinti." He considers the modern gipsies are the descendants of these ancient hordes.

Referring to the appellation this people bear in England, Mr. S. H. Ward, who expresses a by no means uncommon notion entertained on this subject, says: "The word gipsy is corrupted from the word Egyptian, for they were imagined to have come from Egypt." It is tolerably certain that when this people first came to this country they called themselves "Egyptians," but it is far more likely that the term gipsies was applied to them from the Greek word "gyps" (γύψ), a vulture (which Greek word is applied to an undergraduate's valet at Oxford and Cambridge), and as the gipsies have been, in many cases, deservedly stigmatised as plunderers and petty swindlers, it is probable that they were so denominated on that account.

It will be inferred from the foregoing statements that there is scarcely any country in Europe without its gipsies, "but how far the treatment they have received from civilized nations, among whom they have been universally objects of contempt or persecution, has tended to keep them in their present state of intellectual debasement by strengthening

their prejudices and driving them to the usual resources of indigence, demands the serious and dispassionate consideration of every friend of humanity."

The gipsies in England are not, as some people suppose, altogether regardless of the interdictions of our laws, the force of which they have often felt, nor are they slow in availing themselves, when it is necessary, of the protection the laws of this country afford. Gipsies, however, have laws peculiar to themselves for their own government, and which they rigidly carry out. These having been orally transmitted from fathers to sons, during the whole period of their sojourn in England, furnishes another proof that gipsies wish to remain a separate people, not only here, but in every country where they exist.

The custom of dividing themselves into clans or companies, each clan appointing over it a presiding genius in the person of an experienced man or woman, to whom they submit with deference, affords further proof of their distinct nationality. Although the practice of electing a king or queen to rule over them is on the decline, if not altogether obsolete, yet the distinction was, some time ago, conferred upon a female gipsy in Scotland, of which the *Kelso Chronicle* gives the following account :—

"GIPSY CORONATION AT YETHOLM.

"The coronation of her majesty, Queen Esther Faa Blyth, which has been for a few weeks a subject of much discussion, took place last week. There were

two candidates in the field for the vacant honour. It was decided to settle the matter by election; but on the day fixed for the purpose, no opposition was offered, and she (Esther) was forthwith chosen queen, and the coronation ceremony duly performed. The royal proclamation which she issued had the effect of calling together a goodly number of the tribe; but the weather became very unfavourable, and no doubt deterred many of the general public from witnessing the ceremony. On this interesting occasion Esther was accompanied by princes and princesses of the royal blood—her brother, Prince Charles, and nephew of the same name and title; and two of the princesses attended her majesty on horseback, some of her majesty's grandchildren also being present. The queen, mounted upon her palfrey, proceeded to the cross, where the ceremony of coronation was to be performed, the crown-bearer and crowner following behind.

"The procession having halted, the crowner stepped forward, and placed the coronet upon her head, a Scotch thistle being a prominent object upon it. The crowner, from a roll of parchment, proclaimed that he, having crowned her deceased father, King Charles, from his inherent right of crowner, and from the fact of the late king dying intestate, now placed the crown upon the head of Esther, and with public proclamation at the cross of her dominions, he proclaimed her Queen Esther Faa Blyth, 'Chalgenge who dare.' On the termination of the royal ceremony her loyal subjects rent the air with three times three cheers, and long life and happiness to Queen Esther was the general cry. The queen, in a

short and pathetic speech, thanked her subjects for the high honour they had conferred upon her in choosing her to occupy the throne of her ancestors, and expressed the hope that during her reign they would conduct themselves quietly and live at peace with all men.

"Afterwards a congratulatory address was presented to her majesty on her happy accession to the throne, expressing a fervent wish that she might long worthily fulfil the duties of her royal house. A supply of genuine 'mountain dew' was handed round, and flowing bumpers quaffed to her majesty's health and happiness. The procession being again formed, the queen's piper, riding his 'sprightly' charger, his wife Elizabeth acting as groom-in-waiting, attended by a whole host of followers, proceeded through the village, calling at the various inns, and refreshing her attendants, her majesty frequently recognising individuals of her acquaintance. After they had returned to the cross, the queen in a short speech thanked her attendants and subjects for their attention, and seated on the chair of state proposed that 'Lamed Jamie' and her majesty, with her sister-in-law and royal brother, should lead down the dance, which was done with spirit, but the slippery state of the green prevented the free use of the feet. After awhile, however, the rain compelled them to retire under cover, where her majesty held a 'levee,' the royal princes and princesses and retinue only being admitted."

Although the gipsies claim one common origin, and are similar in their dispositions, tastes, and

habits, there is nevertheless amongst them an aristocracy who have such notions of superiority that some of the clans will form no matrimonial alliance with others whom they deem inferior to themselves. It is also very remarkable that in the few instances in which gipsies of this and other countries have been induced to abandon tent life and to settle in towns, they nevertheless pride themselves in belonging to the gipsy race, and in possessing a knowledge of their language, although they try to conceal the fact of their gipsy descent from other people because of the ill-feeling which everywhere exists against them.

Referring to the separatedness of gipsies from all other races of men, a certain writer on this subject says: "That they were a peculiar variety of the human species, and had hereditary causes, whether prejudices or traditions, which stamped them as distinctly and stubbornly a separate portion of humanity as the Jews, became obvious enough. That which had been supposed a mere gibberish in their mouth was found to be true Eastern language, and infested all the world. In every quarter of it they were found exhibiting the same strange and unchangeable lineaments, manners and habits; in Egypt as separate from the Egyptians in speech and custom as they are separate from the English in England."

We have never been able to prevail upon any gipsies with whom we have conversed to admit that any tie of consanguinity connects them either with the Jews or the Gentiles; and yet, like the former, they are a bye-word in well-nigh every nation; "they are dispersed, despised, without a country and with-

out a king; with a nationality unbroken either by time, persecution, or admixture of blood, with a spirit of clanship and brotherhood that nothing has ever been able to quench." They remain to this day a distinct and separate people.



"OLD LOVELL," SCISSORS-GRINDER.

CHAPTER II.

THE ORIGIN OF THE GIPSIES.

Gipsy girl on Bow Common—Robert Lee and his forefathers—Different theories of the origin of gipsies—The jats, or yats—A Persian monarch—The Arabs and the Jews—Sudras and Pariahs—Words of the Hindostanee, gipsy, and English languages—Old Lovell, the gipsy scissors-grinder—Choice of food—Pursuits of gipsies—Religion of gipsies and Sudras—Resemblance in personal features—The woodman's gipsy wife—The comparisons—Staining the 'babbies'—Gipsy Boswell and the shepherd kings, &c.

"Why floats the silvery wreath
Of light thin smoke from yonder bank of heath?
What forms are those beneath the shaggy trees,
In tattered tents scarce sheltered from the breeze?

> The hoary father and the ancient dame,
> And squalid children, cowering o'er the flame,
> The swarthy lineaments—the wild attire—
> The stranger tones bespeak an Eastern Sire."
>
> STANLEY.—"Prize poem."

THE origin of the gipsies is involved in considerable obscurity, as shown in the fact that they possess no direct or well authenticated information on the subject at all likely to lead to a right solution of this difficult problem. In illustration of this we may refer to a conversation we once had with a gipsy woman who was at that time, with others of her tribe, camping on Bow Common.

"As you know," we said to her, "gipsies are not of our race, but altogether distinct from us both in life and habits, do you, or any of your folks know what country the forefathers of the gipsies were supposed to be natives of, or in which they lived before they came to England?"

"Oh!" replied the woman, "it would take me a long time to explain that to you, so you must excuse my trying to do so." Having assured her that we did not wish her to enter into details respecting the matter, we asked, "Did your people come, in the first place, from Egypt or from India?" From the vague and laconic answer we received to our enquiry it was evident that this woman knew less of general geography, and the relative positions the above countries sustain to each other, than she did of the topography of either Bow Common or of that of many of the lanes and cozy nooks of this her native country; for after some hesitation, and apparent effort to give us what information she could, she replied, "Why, *sare*, we believe we came from

both *them* countries, and that is all I can tell you." Of course we were made very little wiser for our inquisitiveness on the origin of this strange race.

We once asked Robert Lee, a very intelligent gipsy-man, the same question we had asked the woman referred to, when, in a half-angry tone of voice, he replied, "I don't know, sir, nor I don't care; I *knows* I'm here, and that's all that concerns me."

It is said that about thirty different theories on the origin of the gipsies have been entertained by learned men; many of whom have paid special attention to this subject. We shall, however, refer only to a few of them.

As we have already stated, some persons suppose that

THE GIPSIES ARE OF EGYPTIAN ORIGIN.

This notion prevails to a great extent amongst all classes of society in England, especially amongst our peasantry. One morning we happened to visit Stonehouse, a village in Gloucestershire, on which occasion we overheard some remarks made by two women on a gipsy girl passing down the other side of the road opposite to where they were standing.

"I say," said one of the women to the other, "why that's a gipsy; they're queer sort *o'* folks *arn't* they? I *wonders* where they came from?"

"Lor," said the other woman, "*doant* you know? I can tell you; they came from Egypt to be sure, and that's the reason why they *be* called gipsies."

Common, however, as this notion of the origin of the gipsies may be, it is very remarkable that but few words of the Coptic or ancient language of

Egypt are to be found in the gipsy dialect, and that gipsies have always been regarded in that "land of wonders" as strangers, aliens, and foreigners.

Although the gipsies are known by different appellations in the various countries of continental Europe, yet everywhere they are considered to be Egyptians. This, we think, may be easily accounted for. It is well known that many of the ancient Egyptians had the "character of great cheats," whence the name might afterwards pass proverbially into other languages.

There is no doubt that the gipsies in their migrations visited Egypt, where they acquired an extended knowledge of sleight of hand, legerdemain, astrology and fortune-telling. After leaving Egypt, and making their appearance in Europe and afterwards in Great Britain, it no doubt soon became known that these strangers had not only come from Egypt, but that they were cheating and deceiving the people by practising many of those tricks they had learned in the country from which they had been driven. Hence arise two reasons why they are thought by so many to be of Egyptian origin.

Other writers believe that

GIPSIES ARE OF ISRAELITISH ORIGIN,

a notion which is referred to by the Ettrick shepherd in the following lines:—

"O! mark them well when next the group you see
In vacant barn or resting on the lea;
They are the remnant of a race of old;
Spare not the trifle for your fortune told;

For then shalt thou behold with nature blent
A tint of mind in every lineament;
A mould of soul distinct, but hard to trace,
Unknown, except to Israel's wandering race;
From thence, as Sages say, their line they drew;
O mark them well, the tales of old are true."

Philologists state that not more than fifty Hebrew words are to be found in the language of the gipsies; and in no part of the world do gipsies observe any ceremony peculiar to the Hebrew nation.

The belief that the gipsies are of Israelitish origin appears to derive some support from the adoption by them of several names found in the old and new Testament—such as Adam, Seth, Noah, Abraham, Ebenezer, Joseph, Moses, Israel, Isaac, Jacob, Hezekiah, Jonah, Solomon, David, Daniel, Obadiah, Amos, Matthew, Mark, Luke, John, Paul, Peter, &c.

This belief is, however, weakened by the fact that the same Scripture names are of common use amongst ourselves. We are not aware that any conclusive proof has yet been given by any writer that the majority, at least, of the English people can claim any consanguinity with the children of Israel.

THE ISHMAELITISH ORIGIN OF THE GIPSIES

has also its advocates, who argue that the similarity of manners and of physical conformation between gipsies and the roving hordes of Arabia prove their common descent. Hogg states them to have been a "tribe of Arabs, who during the Crusades were induced to act as guides and allies of the Crusaders against Jerusalem, and were compelled, on the retreat of the Christians, to flee."

One writer says: "It is not surprising that they should be regarded as the real descendants of Ishmael, for they have all the characteristics of his race; an eastern people, retaining all the features of mind or body in unchangeable fixedness; neither growing fairer in the temperate latitudes, nor darker in the sultry ones; perpetual wanderers and dwellers in tents, active, fond of horses, often herdsmen; artful, thievish, restrained by no principle but that of a cunning policy from laying hands on any man's possessions; fond to enthusiasm of the chase after game, though obliged to follow it at midnight, as everlastingly isolated by their organic or moral conformation from the people amongst whom they dwell as the Jews themselves."

A gentleman of high classical attainments, and well known to us, having studied this question deeply, has arrived at the conclusion that these nomadic tribes, both English and Continental, are

THE DESCENDANTS OF MOAB AND AMMON,

and that all the prophecies of the Old Testament relating to the offspring of those two men apply to the gipsies, in whose future history the predictions will have their fulfilment.

Pallas infers from their dialect that their ancient country was Moultan, and their origin the same as that of Hindoo merchants, who at the time he wrote were at Astrakan.

Referring to the origin of the gipsies, Raphael Volaterranus says, in the twelfth book of his Geography, "that this kind of people were derived

from the Uxii, a people of Persia;" and that Syllax, who wrote the history of the Emperors of Constantinople, says that they foretold the empire to the Emperor Michael Traulus.

It is supposed by some that the origin of the gipsies may be traced to the

JATS, OR YATS, A PASTORAL RACE OF MEN,

who during the ninth and tenth centuries lived at the base of the Himalaya Mountains in Northern India, where they kept herds and flocks which they drove from one part of the country to another, wherever food could be obtained for them. The Jats appear to have been very partial to music, and that their fame as musicians having reached the ear of the then King of Persia, several of them with their families were invited by him to go to that country, and conditionally that they taught the subjects of the king the use of musical instruments, they were to occupy in their own right a large portion of land, which they were to cultivate for their own support.

The offer was accepted by the Jats, who forthwith left India to locate, as described, in a certain part of Persia. All went on for a long period agreeably to the wishes and objects of the Persian monarch. In time, however, the Jats became indifferent, not only to the cultivation of their land, but to their duties as teachers of music. They also became lazy, and acquired habits which were likely to have a baneful influence over others. The king saw this, and therefore, by his order, the Jats were sent

about their business, and, of course, deprived of all claim to the land and the homes they had previously possessed.

They then commenced a wandering life, going here and there as circumstances controlled or compelled them, and which their descendants have continued to do to this day. This is one of the theories entertained of the origin of the gipsy race.

In a short account of the gipsies written a few years since we learn that a gentleman was informed by an intelligent member of the tribe that the gipsy race sprang from a cross between

THE ARABS AND THE JEWS

that left Egypt in the train of the Jews, see Exodus xii. 38: "A mixed multitude went up also with them;" and Hengstengberg, in his work on the Pentateuch, states that he supposes the "mixed multitudes" were an inferior order of workmen employed like the Jews as slaves in building the Pyramids and Treasure cities in Egypt. This "mixed multitude" could have nothing in common with the Jews but their desire to escape from the slavery of Egypt. The Jews had their mission to go to the northward, and subdue the fierce tribes of Palestine; the "mixed multitude" must have separated from them, and as Simpson supposes that they could not go north-east, for there lay the powerful empire of Assyria, on the south the sea presented an impassable barrier, and "their only alternative was to proceed east, through Arabia, Petra, along the Gulf of Persia, through the Persian desert into

Northern Hindostan, where they formed the gipsy caste, and whence they issued, after the lapse of many centuries, in possession of the language of Hindostan, and thence spread themselves over the earth.

"After their separation from the Jews, this mixed multitude, without resources, would find it necessary to their existence to appropriate or steal anything that was required by them to eat or wear; being an inferior order of slaves, they would have few, if any religious opinions, nor would their moral feelings be any bar to their possessing themselves of what seemed needful to their well-being. While in Egypt the strong prejudice of caste would be felt and understood by them, and on reaching Hindostan they would find the same feelings prevail everywhere, their peculiar language and habits would keep them together, and they would have no alternative but to remain aloof from the other inhabitants."

Although many arguments may be adduced in favour of the theories we have already referred to, we think it necessary to look to some other quarter for something more likely to solve the question. Cloudy as the gipsies' origin may be, and with but little else to guide us but analogy, those who try to trace them to

THE SUDRAS AND PARIAHS OF HINDOSTAN

have, we believe, the strongest argument to support their theory.

It is somewhat remarkable that, scattered as the

gipsies are over the world, and speaking the language of the country through which they wander, they retain a dialect of their own, common to the Gitanos of Spain, the Zingari of Italy, the Bohemians of France, the gipsies of England and those of the north. Grellman, in his "Dissertations on the Gipsies," says: "Twelve out of every thirty words of their language are either pure Hindostanee, or bear a striking resemblance to it."

Borrow states that "the language of the gipsies, formerly supposed to be the gibberish of thieves and pickpockets, is really Hindostanee." In the tents of these wanderers are spoken the dialect of the Vedas, Puranas, Brachmans and Budahs. This, in different tribes, is in some degree dashed with words of Sclavonic, Persic, Wogul, Finnic and Hungarian. The structure of the auxiliary verb is the same as others in the Indo-Pelasgic tongue, but the pronouns have a remarkable analogy with the Persic, and the declension of nouns with the Turkish.

If an explorer were to meet with a race of men in the interior of Africa, or elsewhere, of whose language he probably would be totally ignorant, but which he might ascertain contained a few English words, he would naturally conclude that the race of men referred to must, at some time and in some way or other, either have been thrown in contact with one or more Englishmen, or that a member of their own tribe had visited this country, where he had learned some words of our language, and afterwards introduced them amongst his own race.

Reasoning by analogy, and taking for granted that the statement made by Grellman respecting the

affinity of many words of the dialect of the gipsies, as spoken by them in nearly every part of the world, and of the Hindostanee language is correct, then we have strong presumptive evidence in favour of the theory of the Hindoo Sudra, or Pariah, origin of the gipsy people.

Many persons who have resided in India, and who are well acquainted with Hindostanee, have been, when speaking in that language to English gipsies, much surprised that it was so readily understood by them, and equally so on finding that many words of the gipsy dialect, as used by the gipsies, were almost identical with Hindostanee.

The late Rev. James Crabb states in his "Gipsies' Advocate" that Lord Teignmouth once said to a young gipsy woman in Hindostanee, "*Tue burra tschur*," that is, "*Thou art a great thief.*" She immediately replied, "No, I'm not a thief; I live by fortune-telling."

The following list of words not only shows the similarity between Hindostanee and the gipsy dialect, but is, we think, corroborative of the statements we have just made, and for which we are indebted to a gentleman long resident in India.

Hindostanee.	Gipsy.	English.
Ratch,	Ratti,	Night.
Ruppa,	Rup,	Silver.
Awk,	Aok,	The eye.
Kawn,	Kan,	The ear.
Bal,	Bal,	The hair.
Tschik,	Sik,	The taste.
Mu,	Mui,	The mouth.
Gorra,	Grea,	Horse.
Ghurr,	Keir,	House.

HINDOSTANEE.	GIPSY.	ENGLISH.
Paniee,	Pawnee.	Brook, Water,
Poorânâ,	Pooraben,	Age, old.
Naree,	Gairi,	Woman.
Dāi,	Dei,	Mother.
Kākā or Chŭcha	Koko,	Uncle.
Chokrie,	Rakli,	Girl.
Nāk,	Nok,	Nose.
Jeēbh,	Chib,	Tongue.
Gŭlla,	Carlo,	Throat.
Parow,	Peero,	Foot.
Ungoosht,	Vongusti,	Finger.
Rŭkt,	Ratt,	Blood.
Nah or Nŭh,	Nei,	Finger-nail.
Soon,	Shoon,	Moon.
Tārā,	Stari,	Star.
Dŭreau,	Doyav,	Rivers.
Rookh,	Rook,	Tree.
Taton,	Tattoben,	Heat.
Dookh,	Dooka,	Pain.
Oodhur,	Odoi,	Yonder.
Khoosh Bukht,	Koóshto bok,	Good luck.
Chor,	Chor,	Thief.
Chirk,	Chik,	Dirt.
Sing or Sring,	Shing,	Horn.
Lon,	Lōn,	Salt.
Bootie,	Boóti,	Work, Embroidery.
Ag,	Yag,	Fire.
Sona,	Soota,	Asleep, to sleep.
Bhookh,	Bok,	Hunger.
Chooma,	Chooma,	Kiss.
Mŭl,	Mol,	Wine.
Rauzah,	Roozōpoor bov,	Garden.
Bhojun,	Haüben,	Food.
Dust,	Vast,	Hand.
Besha,	Vesh,	Forest.
Tschater,	Tschater,	A Tent.
Diwes,	Dívvus,	Day.
Ek,	Ick, Ek,	One.
Du,	Düj,	Two.
Tin,	Trin,	Three.
Tschar,	Schar,	Four.

HINDOSTANEE.	GIPSY.	ENGLISH.
Pansch,	Panje,	Five.
Tschow,	Tschowe,	Six.
Hefta,	Efta,	Seven.
Aute,	Ochto,	Eight.
Nau,	Henya,	Nine.
Des,	Desch,	Ten.
Bjs,	Bisch,	Twenty.
Dādā,	Dad,	Father.

When we consider that the gipsies during their wanderings never possessed any grammar, or lexicon, and that their dialect has been handed down orally only, it is marvellous that so many of the above Hindostanee and gipsy words do not differ more in orthography than they do, and that, in most cases, the pronunciation of them is so much alike.

The dialect of the gipsies contains also many words picked up by this people in their migrations through the various countries of Continental Europe. For instance, as spoken by the Gitanos of Spain, it is mixed with many words of the Spanish language; in Italy, with Italian; in Germany, with German; in France, with French; and that it is in England mixed with English words may be seen in the following laconic sentence a gipsy woman, of the name of Buckland, used to us to intimate that we must pay for the information she had given us respecting the gipsy dialect. "I wish," she said, "the Rei would chiv his vast adri his putsey and delmande a shoohora," meaning, "I wish the gentleman would put his hand into his pocket and give me sixpence."

Some years ago we happened to meet, in one of the crowded thoroughfares of London, a

GIPSY MAN NAMED LOVELL,

to whom we said in the gipsy dialect, "Cushty sala," and "Sah shan?" (Good morning; how do you do?" which seemed not only to arrest his attention, but very much to surprise him. He nevertheless courteously responded by saying, "Cushty sala, my Rei" (Good morning, my gentleman).

In the course of conversation with this gipsy we ascertained that he was born in a sand-pit on Hampstead Heath, and that although he had frequently made excursions into the country during the summer season, he had lived the greatest part of his time in London, and had followed the occupation of a razor, knife, and scissors-grinder. He said he was then eighty-five years old, and that his wife was about two or three years younger.

During this interview the old gipsy, being very infirm, leaned upon his grinding machine, which, even at his advanced age, he still used to pick up a living, although it must have been a very precarious one. Just as we turned to resume our journey the old gipsy pointed to a public house, and said to us, "Will you delmande a ticknee levinar in this keir, my Rei?" (Will you give me a glass of beer in this house, my gentleman?) We gave him a few coppers, for which he seemed to be very thankful, and said in the politest way imaginable, "Parakor tút" (Thank you).

Putting the coin in his pocket, and then laying his hands on his grinding machine, he was about to move on, when it occurred to us that this was a

favourable opportunity of finding out whether he, as a London gipsy, had any acquaintance with the dialect of his people beyond a few words or short sentences. For this purpose we resolved to repeat to him some verses having reference to an objectionable practice, of which gipsies, both on the Continent and in England, are sometimes guilty. So asking him to remain a moment or two, we began—

"Te mande shoon ye Romany chals,
Who besh in the pus about the yag;
I'll pen how we drab the baulo;
I'll pen how we drab the baulo.

Colico, colico, saulo we,
Apopli to the farming ker;
We'll well and mang him mullo;
We'll well and mang his truppo.

And so we Kairs and so we Kairs
The baulo in the rardey mers;
We'll mang him on the Saulo
And rig to the tan the baulo.

And then his truppo well we'll hatch
Kin levinar at the kitchema;
And have a kosko habben
A kosko Romany habben."

During the recital of the above lines, which form part of a gipsy song entitled "The Poisoned Porker," a frown gathered over old Lovell's face, which indicated that he quite understood the practice we had referred to, as he rather unwillingly admitted it was not only true, but a disgrace to the people to whom he belonged.

Another reason why we may believe that gipsies are of Sudra or Pariah origin is,

THEIR RESEMBLANCE TO EACH OTHER IN CHOICE OF FOOD.

Sudras eat many things that are prohibited by the religion of the Hindoos.

English gipsies have been known, when pressed with hunger, especially in severe weather, to eat animals that have died of disease, and others that have never been offered for sale in our markets, and which civilized people would refuse with disgust. It does not follow, however, that all those animals rejected by them, but accepted by the gipsies as articles of food, are not fit for human consumption, or that they do not possess considerable sustaining properties. Gipsies are fond of snails, and very partial to hedgehogs; which they do not always resort to through sheer necessity, but from choice. Some of the more wealthy gipsy families are not only now more particular than formerly in their selection of food, but indulge in dainty and delicate fare, and will often pay exorbitant prices for fruit and other things when in season.

THE PURSUITS AND WANDERING LIFE OF GIPSIES

identify them with those of the Sudras of India. The latter, it is well known, are very partial to horses. English gipsies deal extensively in them, and thoroughly understand the difference between "a sound cob, and a reedy garron." Many of them not only know how to manage horses, but possess the faculty of taming the most vicious of these

animals. If gipsies have stolen horses, they do not *alone* deserve this accusation. All horse-stealers are not gipsies, neither are all gipsies horse-stealers.

Sudras practice tinkering. Their forge, shop, tongs, hammers, files, and other tools their owners take with them, but they stop in those places only where employment can be obtained.

Gipsy tinkers everywhere abound. Indeed so called gipsy kings and chiefs have not disdained to follow the vocation of grinding scissors, knives, razors, and mending kettles, for which purpose they, and other members of the gipsy tribes, carry with them suitable tools, as well as those necessary for making clothes-pegs, repairing chairs, and for making mats, brooms, baskets, and brushes of various kinds.

Sudras dwell in huts and tents, and having no settled residence carry with them, wherever they go, not only their working appliances, but any other property that may belong to them.

When gipsies travel, all they possess is taken with them, which in addition to the tools before mentioned, consists in many cases only of a few donkeys, old blankets, tent sticks, canvas, and cooking utensils. Some of the latter they utilize for many and widely different purposes; potatoes are often cooked in the tea-kettle, and snails stewed in the coffee-pot.

THE RELIGIOUS NOTIONS OF SUDRAS AND GIPSIES

being, in many respects, so strikingly similar, afford another proof of the identity of the origin of the above wandering tribes. The Sudras are regarded

as unworthy of notice, having neither faith nor law; and a Brahmin would consider himself contaminated if the shadow of one of these men should fall upon him. The Brahmins assert that the Sudras issued from the feet of Bramah, while they themselves sprang from his head. They also believe that India was specially given to them by God, and think it too sacred to be shared with the outcasts of that country. These notions have produced in the Sudras their natural results—aversion to the Brahmins, and indifference to the duties and ceremonies of the Hindoo religion.

In these particulars the Sudras have counterparts in the gipsies of England, who are alike indifferent to the Christian religion and the customs of civilized life. We find another proof of the correctness of our theory in the fact that

GIPSIES RESEMBLE THE HINDOOS IN PERSONAL FEATURES.

Although the latter are much darker in complexion than English gipsies, this dissimilarity is attributable, in a great measure, to a difference in climate. In support of this we learn that, "when gipsies made their first appearance in Europe they were nearly black, and that the women were darker than the men." That gipsies living in northern latitudes are of lighter complexion than those living in southern latitudes is, we think, beyond dispute. The complexions of those few gipsies who, in our country, have become domesticated differ little from our own, although they retain those features and physical

conformation of face by which their race may be everywhere distinguished.

Some years since, when in the neighbourhood of Uxbridge, we met two gipsy women who presented the characteristics of the purest remnant of the gipsy people, and who were in all respects alike, save in complexion. The face of one of them was comparatively fair; that of the other was of a deep nut-brown colour, common, we believe, among the natives of Andalusia and those of other sunny climes. Both, however, had the same pearly lustre in their dark eyes, their hair was black and glossy, the noses of both inclined to the aquiline type, and the cheek bones of both were somewhat prominent.

After a little conversation with these women we discovered that the difference in their complexion was the result of widely different habits of life. The gipsy with the fair face, after considerable reluctance, admitted that she had married a woodman, a young man of our own race, with whom she had resided in a small cottage in the village of Denham for three years. The other woman with the brown-tanned face was then leading, as she had always done, the wandering life of the people to which she belonged.

There can be no doubt that the exposure of gipsies to alternations of cold and heat—to inclement weather, to the scorching summer sun, to parching winds, and above all to the smoke of their wood fires—contributes very materially to make their skins much darker than they would be if, like ourselves, they lived in houses and not in tents.

The fact that gipsies differ in complexion from the

Sudras is no argument against the theory of their Sudra extraction. The Jews living in the cold north, in the warm south, in the genial west, and in the distant east, though differing in complexion one from the other, may be known by a peculiar cast or form of features. Although in the north they are fairer than are their brethren living in the south, and those in Arabia whose faces are nearly olive coloured, yet we are taught to believe that the Jews, wherever they live, originally came from the same progenitors.

Diversity in complexions no doubt arises from a difference in climate, geographical position, and probably in a great measure from dissimilar habits, customs, and mode of life.

In our conversations with gipsies we have sometimes referred to the difference existing between their complexions and those of people who live in houses and lead a settled life, and we have inferred from their remarks on this subject that they are proud of this distinctive feature of their race, and that they often have recourse to artificial means in order to retain it.

In proof of this we mention on good authority that many gipsy mothers are in the habit, when their *babbies* are only a few weeks or months old, of rubbing their little bodies all over with a dark liquid made by boiling together the roots of a certain wild plant, and young walnuts, or the leaves of the walnut tree. The children are then laid either in the warm sunshine, or near their camp fires, where they have to remain until the liquid is dried into their bodies; and this the mothers do for the

purpose, as they say, of "enhancing the dark beauty of their offspring."

Referring again to the notions some of the gipsies entertain of the origin of their predecessors, we may notice that as they have neither books nor records to guide them in this matter, and only two or three vague traditions which refer to their past history, no authentic information can be obtained from the gipsies themselves to settle the important question at issue.

Sylvester Boswell, an exceedingly intelligent gipsy man, with whom we have had several interviews, told us that the gipsies have a tradition amongst them to the effect that they are "the descendants of the 'Shepherd Kings,' who, in the year of the world 1900, made a raid upon Egypt, took and retained possession of the country during many years, but were at length overpowered and compelled to give up possession."

"He was not, however," he said, "disposed to deny that their forefathers lived in India 400 or 500 years ago." He believed they did.

But there is not, so far as we are aware, any well authenticated historical evidence or proofs to justify a belief in all the above assertions of the gipsy referred to; and the traditions of this people altogether fail in supplying the defect.



GIPSY DRAPER, UMBRELLA-MENDER.

CHAPTER III.

MIGRATIONS AND PERSECUTIONS OF THE GIPSIES.

Why gipsies left their native country—A gipsy tradition—First appearance in Europe—Gipsies in France and Spain, and how treated—Introduction into England—Legal enactments—A fearful testimony—False evidence—The young gipsy and new-born child—The judge, and gipsy condemned to death—March of gipsies through England to Scotland—A letter from James IV.; Johnne Faw, lord and erle—The Countess of Cassillis—Laws passed against gipsies in Scotland, &c.

In India's far-famed sunny clime
  There lived an outcast race, we're told,
Who fled before the cruel sword
  Of mighty Tamerlane of old.

They left their country, and their homes,
  And shelter sought in other lands;
But even there the people cried,
  "Down with the wretched, thievish bands."

Stern fate pursues them everywhere,
  From Hindostan to England's shore;
But little sympathy they find;
  No resting spot, the wide world o'er.

ASSUMING that the Sudras and gipsies were once identical, under what circumstances did the latter leave India? According to Brand, whom we may regard as a reliable authority, it appears that in 1408 or 1409 India was invaded by Tamerlane, a powerful Mahommedan warrior, with a view to proselytise the heathen to the religion in which he himself believed, and on which occasion upwards of 500,000 persons were put to the sword, and subjected to great brutalities.

Hoyland, in referring to the same invasion, says that "100,000 human beings were cruelly put to death, and very many of those who were not slain left the country in order to save their lives." Among them there were, no doubt, many of the Sudras supposed to be the forefathers of the gipsies of this and of other countries, and who were compelled by the tyrannical Tamerlane to seek protection, homes, and shelter in other lands.

It is conjectured that these fugitives in their migrations passed, after leaving India, along the shores of the Persian Gulf, stopped at Bassora, crossed Arabia, and thence made their way into Turkey. But there is better reason to suppose they crossed the Isthmus of Suez, made their

appearance in northern Egypt, and then journeyed southward to Nubia. Here probably they remained for some time, leading a nomadic life, and obtaining from the natives additions to their already acquired practices of legerdemain, fortune-telling, &c.

According to a tradition extant among the gipsies, it would appear that the ostensible cause of their predecessors leaving Egypt for other countries in continental Europe was "the severe persecutions to which both Christians and themselves were subjected by the Moslems, who wished, like Tamerlane, to subjugate, and then make them converts to their own faith."

Although we have never seen any account of the precise route taken by the gipsies after leaving Egypt for other countries, yet some historians fix the date of

THEIR FIRST APPEARANCE IN EUROPE

in the early part of the fifteenth century. They were observed in Germany in the year 1414; in Switzerland in 1418; in Italy in 1422; in Spain and in Paris about 1427.

Mr. Ward informs us that "when they first appeared in Germany they represented themselves as Egyptians, doing penance for having refused hospitality to the Virgin and Son." It was on this account that the Emperor of Germany, the King of Poland, and other Christian princes when they heard this fell upon them, and obliged them all both great and small to quit their country and go

to the Pope of Rome, who enjoined them seven years' penance to wander over the world without lying in a bed; every bishop and abbot to give them ten livres tournois, and he gave them letters to this purpose and his blessing.

So much were the gipsies hated in Germany that by some they were not looked upon as human beings, but as mere secondary, or inferior forms of animal life, who might be severely dealt with, punished on the slightest pretext, imprisoned, or even put to death in order to get rid of a number of pests the world would be better without. "It is," says one writer, "a matter of authentic record that one of the petty sovereigns in Germany, when out hunting one day, set his hounds to run down a gipsy whom he found in a wood nursing a baby."

After wandering about for five years

THE GIPSIES APPEARED IN FRANCE AND SPAIN.

Pasquier, in his '*Recherches de la France*," says, in referring to this people, that "On August 17th, 1427, came to Paris twelve penitents, as they called themselves, viz., a duke, an earl, and ten men, all on horseback, and calling themselves good Christians. They were of lower Egypt, and gave out that not long before the Christians had subdued their country, and obliged them to embrace Christianity, or put them to death; those who were baptized were great lords in their own country, and had a King and Queen there. Some time after their conversion the Saracens overrun their country and obliged them to renounce Christianity."

It is stated by another authority that the men above mentioned by Pasquier brought with them 120 persons, who took up their quarters in La Chapelle, whither the people flocked in crowds to see them. They had their ears pierced, from which depended a ring of silver; their hair was black and crispy, and their women were extremely filthy, and were sorceresses who told fortunes. "By the superstitious multitude they were, as a rule, regarded as wizards, and by the magistrates more as vagabonds and thieves; so that for a very long period the gipsy population was kept under in a most practically Malthusian manner by the aid of the stake and the halter." Prior to 1789 the Lieutenant Criminel of France was perpetually harrying the Bohemians, but since the Great Revolution they have been left alone, and now have all the rights of French citizens.

In Spain repeated edicts were passed under the severest penalties to exterminate these wandering tribes, and that land, for two hundred years, was little less than a terrestrial *Inferno* for the Gitanos, groups of whom might often be seen doomed to be burnt, whipped or branded. The Spaniards of that time accused them of driving with the Moors a nefarious traffic in Christian children; in Turkey some people believed them to be devourers of human flesh, and in every country imputations of the foulest kind have been made against them with a view of annihilating the hated race, but to no purpose. The gipsies,

> "More outcast and despised than
> Moor or Jew,"

"throve and multiplied exceedingly, each generation inheriting from its predecessor a more irreconcilable

aversion to settled life, and a deeper hatred of the communities which they infested and which spurned them."

Although in France an edict was passed about 1560 for their expulsion, and all governors of cities ordered to drive them away with fire and sword, it is evident that gipsies made their first appearance in this country at a much earlier period. The precise date and manner of

THE INTRODUCTION OF GIPSIES INTO ENGLAND

are as problematical as their origin. We, however, infer from an old work, written by S. Rid, and published in 1612—'To Expose the art of Juggling and Legerdemain,' that the gipsies have been in England very nearly four centuries.

In referring to this race, the author just mentioned says: "This kind of people, about a hundred years ago, beganne to gather an head, at the first heere, about the southerne parts. And this, as I am informed, and can gather, was their beginning: Certain Egyptians, banished their country (belike not for their good conditions), arrived heere in England, who, for quaint tricks and devices not known heere at that time among us, were esteemed and had in great admiration; insomuch that many of our English *Loyterers* joined with them, and in time learned their craftie cozening. The speach which they used was the right Egyptian speach, with whom our Englishmen conversing at last learned their language. These people continuing about the country, and practising their cozening art, purchased

themselves great credit among the country people, and got much by palmistry and telling fortunes; insomuch they pitifully cozened poor country girls, both of money, silver spoons, and the best of their apparelle, or any good they could make. They had a leader of the name of *Giles Hather*, who was termed their *King*; and a woman named *Calot* was called *Queen*. These riding through the streets on horseback, and in strange attire, had a pretty traine after them."

Although the above quaint and concise description refers to the existence of gipsies, and the practices they carried on in England as early as 1512, it throws no light whatever upon the primary, or actuating cause of their *introduction* into Britain. We have, however, inferred from various brief sketches given in different publications on the migrations of gipsies, that some speculating adventurers in London, having heard of the success of gipsies in the art of legerdemain and sleight-of-hand tricks in France and other countries, went over there in search of the most proficient in these arts, and that having succeeded in their search several were induced to come to London, and subsequently, after arrangements were completed, to perform before the public. So long as these performances continued a novelty the speculation was successful. But when they ceased to be so, and the excitement was over, and money did not flow into the coffers of these gipsy importers as at first, the performers were sent adrift, and as a natural result, with their strong and intuitive love of and preference for freedom, resumed their old wandering habits.

Soon after the above had taken place other gipsy immigrants made their appearance in England, where, as on the Continent, they adopted a nomadic life. As they were allowed to wander hither and thither, and to pitch their tents almost wherever they pleased without molestation, and finding that this country was in all respects a favourable one to their mode of life, and one in which they could successfully ply their vocations without fear of severe punishment, they had every inducement to send this information to their persecuted kindred still living across the Channel, and very tempting reasons for inviting them over. That they did so seems evident from the fact that from the year 1512 to 1530 there was so great an influx of gipsies into England that they became, not only a prominent, but a formidable feature in the country, and numbered at the latter date about ten thousand. But the means they adopted to obtain a living so arrested the attention of local authorities, and finally that of the Government, that laws had to be passed to repress them.

Scarcely less severe than the measures adopted on the Continent to punish these wandering tribes were the

LEGAL ENACTMENTS PASSED AGAINST ENGLISH GIPSIES

in the time of Henry VIII., which described them to be "an outlandish people, calling themselves Egyptians, using no craft nor feat of merchandise, who have come into this realm, and gone from shire to shire and place to place in great company, and used great subtle and crafty means to deceive the people, &c. Wherefore they are directed to avoid the realm,

and not to return under pain of imprisonment, and forfeiture of their goods and chattels, and upon their trials for any felonies which they have committed they shall not be entitled to a jury *de medietate linguæ*."

It was soon afterwards enacted by statutes 1 and 2 Philip and Mary and 5th Elizabeth, "that if any such person be imported into this kingdom, the importer shall forfeit £40; and if the Egyptians themselves remain one month in this kingdom, or if any person being fourteen years old (whether natural born subject, or stranger), who had been seen in the fellowship of such persons, or had disguised himself like them, should remain with them one month at once, or at several times, it should be felony without benefit of the clergy."

Such were some of the laws in operation against the gipsies until a few years before the Restoration, when, "At one Suffolk Assize," Judge Hale remarks, "no less than thirteen gipsies were executed upon these Statutes."

In testimony to the frightful effects of these penal enactments, George Borrow states that, "Three hundred years ago the gibbets of England groaned and creaked beneath the weight of gipsy carcases, and that many of these miserable creatures were obliged to creep into the earth to preserve their lives." Happily, however, the above statutes were repealed by George III., and gipsies are now punishable only as vagrants under the Vagrant Act.

It can hardly be said that the abrogation of the laws referred to has lessened public antipathy against the gipsy race, as the spirit and object of these laws

are seen, and in a measure carried out, in the treatment gipsies often receive from those not of their own race. It has been known that men without any regard either to truth or justice have given false evidence against gipsies in order to obtain the rewards at one time offered on the conviction of those of them who were accused of crime. In proof of this, we state on the authority of the late Rev. J. Crabb, that some years since one of these vile informers swore to having seen a gipsy man on a horse that had been stolen; and although it came out on the trial that it was night when he observed him, and that he had never seen him before, which ought to have rendered his evidence invalid, the prisoner was convicted and condemned to die. His life was afterwards spared by other facts having been discovered and made known to the judge after he had left the city.

The power with which the Vagrant Act has invested officers of the law has sometimes been used at the cost of much suffering on the part of gipsies of modern times. A police constable can now force them, wherever tented (unless it be on private property and by permission of the owner), at any time to "move on."

We have been credibly informed that a gipsy woman, who had during the day given birth to a child in a lane in Gloucestershire, was, with the rest of her family, peremptorily ordered by an inconsiderate policeman, as late as eleven o'clock on a damp, cold night, to "pack up and be off." These poor creatures, being fearful of the consequences of refusing to obey the order, packed up their things

and wandered on until they found a place they knew was beyond the limit of his beat. It is, however, right to state that the authorities severely reprimanded the officer for his hasty and inhuman conduct.

When evidence has failed to criminate those of the gipsies who have been charged with crime, they have often been punished only for tenting in our lanes and other places. According to a Manchester newspaper of 1864, seven gipsies at Hale were committed for twenty-one days' imprisonment in the county gaol, with hard labour, for sleeping under tents.

There was a time when gipsies, more than now, were not only punished for violating our laws, but sometimes the penalty was all the heavier simply because they were gipsies; in proof of which we quote the following painful example from the 'Gipsies' Advocate,' which states:

In March, 1827, during the Lent Assizes, the author was in Winchester, and wishing to speak with the sheriff's chaplain, he went to the Court for that purpose. He happened to enter just as the judge was passing sentence of death on two unhappy men. To one he held out the hope of mercy; but to the other, *a poor gipsy*, who was convicted for horse-stealing, he said *no hope could be given.* The young man—for he was but a youth—immediately fell on his knees, and with uplifted hands and eyes, apparently unconscious of any persons being present but the judge and himself, addressed him as follows: "*Oh, my lord, save my life!*" The judge replied, "*No; you can have no mercy in this world. I and*

my brother judges have come to the determination to execute horse-stealers, especially gipsies, because of the increase of the crime." The suppliant, still on his knees, entreated, "*Do, my lord, save my life! Do, for God's sake, for my wife's sake, for my baby's sake!*" "*No,*" replied the judge, "*I cannot; you should have thought of your wife and children before.*" He then ordered him to be taken away, and the poor fellow was *rudely dragged* from his earthly judge.

While admitting that our laws, designedly made for the good government, safety, and protection of the State, should be obeyed, and that those who break them deserve punishment, be they gipsies or those of our own race, we can recognise no right on the part of either law or judge to make a man's punishment more severe because of any physical peculiarities, or on account of any divergencies in his mode of life and habits from those adopted by the community at large. We are therefore compelled to say, that while the gipsies are amongst us, and amenable to our laws, they have as great a right to the exercise of justice and mercy towards *them* as have the highest born and most refined in our land.

Robert Southey's beautiful lines on "All Men Brethren" are singularly appropriate to the remarks we have just made, especially the following short quotation:

> "Children we are all
> Of one great Father, in whatever clime
> His providence hath cast the seed of life,
> All tongues, all colours: * * * *
> He the impartial judge of all, regards

Nations, and hues, and dialects alike.
According to their works shall they be judged,
When even handed justice in the scale
Their good and evil weighs."

Impelled by a predilection in favour of a wandering life, as well as by love of unrestrained freedom and of adventure, we find that some years after their introduction into England

SCOTLAND WAS VISITED BY THE GIPSIES.

In referring to 'Hogg's Instructor,' vol. iv., new series, page 183, we find an intimation that gipsies appeared in England and Scotland at an earlier period than the date assumed by us on the authority of S. Rid already referred to. We read in the above volume that "The era of their (gipsies) arrival in this country is marked by a singular document still preserved. It is a letter from James IV. to his uncle the King of Denmark, in favour of Anthony Gawine, earl of little Egypt, and his followers. This letter is dated 1506, not many years, it may be presumed, after the first colonies had found their way from France through England.

"His Majesty states that this miserable train had visited Scotland, by command of the Pope, being upon a pilgrimage; that they had conducted themselves properly, and that they now wished to go to Denmark. He accordingly solicits his uncle's protection and kindness in their favour, adding that as they are wandering Egyptians, they must be better known to his Danish Majesty than to himself, as the kingdom of Egypt was nearer to him! A

statement which shows that James IV. was not the most accurate in his notions of geography.

"Whether the 'miserable train,' under Anthony Gawine were all who had reached Scotland at this time is not known, although we may presume so from the terms of the document. They seem, however, to have been followed, not many years subsequently, by another and more numerous party.

"This appears from a letter under the privy seal, by King James V., in favour of 'Johnne Faw, lord and erle of little Egypt,' dated Feb. 15, 1540. This curious document throws considerable light on the pretensions—for they were probably no more than mere pretensions—of the gipsies on their first coming to Scotland. Still maintaining the assumption that they were pilgrims, 'Johnne Faw, lord and erle of little Egypt,' complains to his majesty that notwithstanding the letters he had previously obtained under the great seal, to assist him 'in executioune of justice vpoun his cumpany and folkis, conforme to the lawis of Egypt, and in punissing of all thaim that rebellis agains him,' part of his clan 'under Sebastiane Lalow, Egiptiane,' had altogether removed themselves from his company, taking with him 'diverse soumes of money, jewellis, clathis, and utheris gudis, to the quantite of ane grete soume of money,' and refused to pass home with him again to their own country, although Sebastiane Lalow had given his bond to that effect, and he (John Faw) was 'binding and oblist to bring hame with him all thame of his company that ar on live, and ane testimoniale of thame that ar deid.'

"The letter of the king therefore directed all

sheriffs and magistrates to assist the said 'Johnne Faw, lord and erle of little Egypt,' in compelling the refractory party to join his company, notwithstanding that Sebastiane Lalow, had, by 'fals relation and circumventioun,' purchased writings some time before from his majesty, discharging him and his abettors from Faw's company. Faw represented that he had remained a long time in this country, waiting on the refractory members of his company, and that he incurred the risk of 'hevy dampnage and skaithe,' and 'tynsall of his heritage.' The same letter charged all authorities not to molest, vex, or trouble the said John Faw and his company in doing their lawful business.

"The following year (June 6, 1541) there is an Act of the Lords of Council, referring to the dispute between Faw and his rebellious subjects, which dispute had occasioned considerable disturbance, others taking part in the quarrel who had no connection with the clan. By this document it appears that the contending factions had mutually agreed 'to passe hame, and to have the samyn (the quarrel) decydit before the duke of Egipt.' From the terms of the Act it is evident that the lord and erle of little Egypt had greatly fallen in the estimation of the council, and that they were glad at the prospect of getting quit of him and his company.

"That these representations were falsehoods, invented to interest the crowned heads of the countries in which they sojourned, can scarcely be doubted. Indeed, it does not appear that Faw and his company ever left Scotland. In 1554, 'Andro Faw captiane of the Egiptianes,' and twelve of his gang,

obtained a remission for the 'Slauchter of Niniane Smaill, comittit within the toune of Lyntoune, in the month of March last hypast, vpoun suddantie.' This 'Andro Faw' was in all likelihood the son and successor of the lord and erle of little Egypt; and the Faws have ever since been considered the heads of the gipsy tribes of Scotland. It was 'Johnie Faa,' and his 'fifteen weel-made men,' who according to the ballad, carried away the countess of Cassillis:—

"'O come with me,' says Johnie Faa;
'O come with me, my dearie;
For I vow and I swear by the hilt of my sword,
That your lord shall nae mair come near ye.'

"No proper data has yet been discovered for fixing the precise era of the ballad of 'Johnie Faa,' therefore the hero of it cannot be identified with any of the chiefs or captains of the Faas whose names have been recorded."

It is evident from what has been stated above that the gipsies had fallen into great disfavour with the Government of Scotland, who, on account of their lawless conduct, was compelled to pass an Act for the banishment of the whole race at thirty days' warning, and under the pain of death. Instead, however, of leaving the country, the gipsies sought refuge among its mountains, in its glens, fastnesses, and remoter districts. Their numbers increased, and as time rolled on, they became so daring and defiant that at length neither life nor property was safe.

Aided by bands of beggars, who were led on by the gipsies, the poor and the rich were alike plundered by them, and in a few years they became

such a terror in nearly every part of Scotland, that in 1603, and confirmed again in 1609, the lords of the Privy Council issued a proclamation for the expatriation of the whole race from Scotland for ever, under the severest penalties.

This law commanded the "vagabonds, sorcerers, and commonly called Egyptians, to pass forth out of the realm, and never to return to the same under pain of death." The same law empowered any of his majesty's subjects to apprehend and execute them "as notorious and condemned thieves." "In 1611, four Faws were hanged as Egyptians; in July 1616, two persons of the name of Faw, and another called Baillie, met the same fate; so did John Faw and seven of his gang (five of whom were Faas), in January, 1624. A few days afterwards Helen Faa, relict of the Captain Lucretia Faw, and other women, to the number of eleven, were convicted as Egyptians, and condemned to be drowned."

In Woodcock's 'Gipsies, History, Customs, &c.,' it is stated that "in 1636 an Act was issued, empowering the Sheriff of Haddington to pronounce sentence of death against as many of the gipsies as were men, and against as many of the women as had no children. The men were to be hanged and the women drowned, and such of the women as had children were to be scourged and burnt on the cheek."

The severity of these laws not only failed to extirpate the gipsies, but induced some of the landed gentry to extend to them all the protection in their power. For example, in 1615, William Auchterlony, of Cayrnie, obtained a remission for resetting of John

Faw and his followers. From the dates we have given to the present time Scotland has always had its gipsies, the principal families of whom, including the Faas, are settled in Yetholm.

The preservation of the gipsies as a distinct race, and living so in nearly all the countries in the world, is a marvellous phenomenon. Kings have been deposed, and their thrones have tumbled down; empires have been convulsed; social, political, and religious revolutions have shaken the world to its centre; wars have devastated the fairest regions of the earth; sanguinary laws, as we have shown, have been enacted against the gipsies, who have been imprisoned, transported, branded, burnt, and hanged, many at a time; but in spite of all these things, and the thousands of persecutions and prosecutions to which they have been subjected, still live the same wandering race, retaining, as clearly and prominently as of old, their distinctive character, not only in their physical conformation, but in their language, dress, habits, manners and customs. Truly it may be said that the gipsies, though

"Mixed with every race, are lost in none."



SILVESTER BOSWELL'S CART AND TENT.

CHAPTER IV.

DIALECT OF THE GIPSIES.

Sylvester Boswell, a learned gipsy—His explanations of the gipsy language—Smart and Crofton's gipsy vocabulary—English and gipsy words denoting human relationship—Parts of human and animal bodies—Wearing apparel—Furniture, food and drink—Buildings of various kinds—Quadrupeds, birds, and insects—Titles of office and employment—Money—The works of nature—The seasons, division of time—Words used by the Scottish gipsies—Paragraph specimens of the gipsy dialect—Popular gipsy proverbs—The Lord's prayer in the gipsy dialect.

"They have been at a great *feast of languages*,
And stolen the scraps."

SHAKESPEARE.

HAVING stated in a previous chapter that the existence of so many Hindostanee words in the gipsy

dialect is presumptive evidence in favour of the eastern origin of the gipsies, and having also intimated that the use of this dialect by them throughout the world affords strong proof that the gipsies are as distinct a confederation and race as are those of the different nations among whom they live, we need not be surprised that this people have a language of their own, which is used by them when and wherever they happen to meet.

This dialect may be regarded as the link or chain which, in a great measure, binds them together in mutual interest, sympathy, and the bond of brotherhood, and it is also certain that without it the gipsies would soon become more isolated than they now are, and so fragmentary that their means of identifying each other as members of the same part of the great human family would be very considerably lessened.

This dialect, as spoken by them everywhere, is no doubt one of the great conserving powers which keeps them together as a race.

Considering that the gipsies in England and of other countries have had their own dialect for so long a period, it is surprising that philologists have not directed their attention to it more than they have done, which neglect has not unlikely arisen from an idea very prevalent, that it was only mere gibberish or jargon, and therefore not worthy either of their time or study.

As the dialect of the gipsies naturally suggests itself as being the next point of interest to that of their migrations, and the persecutions already mentioned, we shall give in this chapter several

specimens of it, with their meanings in English. Many of these will be words and sentences gleaned by us at different times in our interviews with some of the most intelligent English gipsies. We must, however, acknowledge our indebtedness to a work entitled 'The Dialect of the English Gipsies,' written by Smart and Crofton, who have evidently bestowed great pains in collecting and throwing together in so intelligible a form such a mass of interesting and useful information on this difficult subject.

It is manifest from the introduction to the above work that the authors just mentioned obtained much information respecting the gipsy dialect from Sylvester Boswell, a gipsy well known to us, and with whom we have had many interesting conversations. As we are able to corroborate much, if not all, they say about this gipsy man, we shall now give a quotation from the work of the authors referred to.

"We have met with no gipsy anywhere who can be compared with our friend Sylvester Boswell for purity of speech and idiomatic style. No 'posh and posh mumper' is he, but a genuine specimen of a fine old 'Romani Chal'—a regular blue-blooded hidalgo—his father a Boswell, his mother a Herne, his pedigree unstained by base 'gaujo' admixture. We have been specially indebted to him both for his willingness to impart information, and for the intelligence which has enabled him satisfactorily to elucidate several doubtful points in the language. We mention his name here with emphasis because he himself wishes for some public acknowledgment of his services, and because we have pleasure in

claiming for him a 'double first' in classical honours, as a Romanes scholar of the 'deepest' dye.

"Sylvester habitually uses in his conversation what he calls the 'double (*i.e.*, inflected) words,' and prides himself on so doing. He declares that he speaks just like his father and mother did before him, but that many of the younger folk around him do not understand him when he uses the old forms current in his early days. According to him, these degenerate scions of an ancient stock only speak the 'dead (*i.e.*, uninflected) words,' and say, when at a loss for an expression, 'Go to Wester, he speaks dictionary.' He affirms that none can use the double words like some of the Hernes and Boswells; that most of the old-fashioned 'Romani Chals' are either dead, or have left England for America or elsewhere; but that nevertheless some few remain scattered over the country, though even they have lost and forgotten a great deal through constant intercourse with other gipsies who only speak the broken dialect. To tell the truth, Wester himself occasionally lapses from his lofty pedestal, and we have noticed from his lips examples of very dog-Romanes. He would, however, recover himself from these slips, and arrest our reporting pencil in mid career with 'Stop, don't put that down!' and after thinking for a moment, would tell us the same thing in 'deep' Romanes, or even find on further reflection 'in the lowest deep a deeper still.'

"There are several dialects of the Anglo Romanes; Sylvester Boswell recounts six: 1st, that spoken by the New Forest gipsies, having Hampshire for its head quarters; 2nd, the South-Eastern, including

Kent and the neighbourhood; 3rd, the Metropolitan, that of London and its environs; 4th, the East Anglican, extending over Norfolk, Suffolk, Cambs, Lincolnshire, Northampton, and Leicestershire; 5th, that spoken in the 'korlo-tem,' or Black Country, having Birmingham for its capital; 6th, the Northern. We do not altogether agree with this classification, but it is interesting as a gipsy's own, and we give it for what it is worth.

"In addition there is the Kirk Yetholm, or Scotch gipsy dialect, which is very corrupt, and anything but copious. Lastly, there is the Welsh gipsy dialect, spoken by the Woods, Williamses, Joneses, &c., but who mix Romani words with 'Lavenes,' *i.e.*, the language of the Principality.

"For practical purposes, the English gipsy tongue may be conveniently considered as consisting of two great divisions, viz.:—

"1st. The common wide-spread corrupt dialect, . . . containing but few inflections, and mixed to a greater or less extent with English, and conforming to the English method in the arrangement of the sentences. This is the vulgar tongue in every-day use by ordinary gipsies.

"2nd. The 'Deep' or old dialect, known only to a few aged gipsies, which contains many inflections and idioms; which has its own 'ordo verborum;' which closely resembles the principal Continental gipsy dialects, . . . and which contains a minimum admixture of English words. This last . . . is *par excellence* the gipsy language, of which the first is merely the corruption."

Although much more is said on this subject by

Smart and Crofton, we will close this long quotation by adding that, "At all events, it is now a fact that certain gipsy families speak their own language better than others; and words and idiomatic expressions habitually used in one tent may never be heard in another."

Without attempting to trace the origin of the gipsy dialect, or to give our explanation of its construction and derivation, we shall now give, in English, the names of some objects in nature, and those of other things familiar to almost everybody, and commonly used in our domestic, commercial, and every-day life; and we shall also give those words of the gipsy dialect the meanings of which correspond with our own.

Taking as our authority Smart and Crofton's "English-Gipsy Vocabulary," we have endeavoured to classify different objects in a way we think the most likely to be interesting to our readers. As man is supposed to have pre-eminence in all things, we shall in the first place refer to the

NAMES DENOTING HUMAN RELATIONSHIP.

English.	Gipsy.
Man,	Gáiro.
Woman,	Gáiri.
Husband,	Rom.
Wife,	Romni.
Father,	Dad.
Mother,	Dei.
Son, lad,	Chor.
Daughter,	Chei.
Brother,	Pal.
Sister,	Pen.
Aunt,	Beébee.
Uncle.	Kóko.

English.	Gipsy.
Children,	Chávi, pl.
Boy,	Chávo.
Girl,	Rákli.
Cousin,	Siménsa.
Father-in-law,	Stífo Dad.
Mother-in-law,	Stífi Dei.

PARTS OF HUMAN AND ANIMAL BODIES.

Head,	Shóro.
Hair,	Bal.
Eye,	Yok.
Ear,	Kan.
Nose,	Nok.
Mouth, face,	Moói.
Cheek,	Cham.
Tongue,	Chib.
Throat,	Kárlo.
Teeth,	Dányaw, pl.
Arm,	Moóshi.
Hand,	Vast.
Foot,	Peéro.
Leg,	Héro.
Knee,	Chong.
Shoulder,	Pikó.
Finger,	Vongusti.
Blood,	Ratt.
Bone,	Kokoólus.
Heart,	Zee.
Finger Nail,	Nei.

WEARING APPAREL, ETC.

Bonnet,	Joóvioko Stárdi.
Woman's clothing,	Joóvni kólo.
Stockings,	Hoólivas, pl.
Shoe, boot,	Chok, chóka.
Shirt,	Gad.
Handkerchief,	Díklo.
Shawl,	Baúro Díklo.
Petticoat,	Chúffa.
Gown, frock,	Shoóba.
Coat,	Chúkka.

English.	Gipsy.
Knee breeches,	Brōgies.
Leggings,	Heréngries.
Waistcoats,	Bángeri.
Cloth,	Pártan.
Apron,	Járika.
Glove,	Vongshéngri.
Hat,	Staádi.
Silk,	Kaish.
Wool,	Poósham.
Thread,	Tav.
Leather,	Cham.
Needle,	Soov.
Scissors,	Kátsers.

FURNITURE, FOOD, DRINK, ETC.

Apple,	Póbo.
Bacon,	Bálovás.
Barley,	Livina-ghiv.
Basket,	Képsi.
Bed,	Voódrus.
Beer,	Lévina.
Bellows,	Peshota.
Blanket,	Kóppa.
Book,	Lil.
Brandy,	Tátto paáni.
Bread,	Maúro.
Bread-and-butter,	Kil Maúro.
Brick,	Chíkino-Kóva.
Broom, brush,	Yoósering-Kosht.
Broth,	Zíman.
Cabbage,	Shok.
Cake,	Márekli.
Caldron,	Peéri Kekáry.
Camp,	Tan.
Candle,	Múmbli.
Cap,	Coófa.
Carpet,	Peérestro Kóppa.
Chain,	Wériglo.
Chair	Béshoméngro.
Cheese,	Kal.
Cherries,	Lálo Koovaw.

English.	Gipsy.
Clock,	Óra.
Coals,	Ángar.
Cyder,	Pobéngro.
Door,	Woóda.
Drink,	Píaben.
Drug,	Drab.
Egg,	Yóro.
Feather-bed,	Pórongo woódrus.
Fire,	Yag, or Yog.
Food, eatables,	Hóben.
Fork,	Pósoméngro.
Frying-Pan,	Tátter Méngri.
Home,	Keré, or Kéri.
Kettle,	Kávvi.
Knife,	Choóri.
Loaf or bread,	Chóla Maúro.
Lucifer Match,	Déloméngro.
Meal,	Kona.
Milk,	Tood.
Mutton,	Joóvoko-Mas.
Onion, leek,	Poórumi.
Orange,	Póbomus.
Parlour,	Beúrus.
Pipe,	Swágler.
Potato,	Poóvengri.
Razor,	Móroméngro.
Sack,	Góno.
Salt,	Loón.
Shopkeeper,	Boódegaméngro.
Soap,	Sápanis.
Spirits,	Tátto paáni.
Sugar,	Goódli.
Table,	Misáli.
Tea,	Mooténgri.
Tobacco,	Túvlo.
Tripe,	Bókochesto-pur.
Watch,	Hóra.
Watercress,	Paánesto-shok.
Window,	Hev, or Kev.
Wine,	Mol, or Mul.
Wood, Stick,	Kosht.

Buildings of Various Kinds.

English.	Gipsy.
Asylum,	Dívio kair.
Church,	Kóngri.
Castle,	Králisko-poóro-kair.
House,	Kair.
Inn,	Kítchema.
Mansion,	Fílisin.
Stable,	Stánya.
Town,	Gav.
Village,	Gav.
Windmill,	Bával pógaméngri.

Quadrupeds, Birds, and Insects.

Ass,	Méila.
Badger,	Badjaárus.
Bird,	Chériklo.
Blackbird,	Kaúlo chériklo.
Boar,	Moóskono baúlo.
Bull,	Goóro.
Cat,	Mátchka.
Cock,	Bóshno.
Cow,	Groóvni.
Crab,	Heréngro Mátcho.
Crow,	Kaúlo chériklo.
Deer,	Staáni.
Dog,	Joókel.
Duck,	Rétza.
Fish,	Mátcho.
Flea,	Poóshamer pisham.
Flies,	Líckyaw.
Fly,	Musco.
Foal,	Tárno grei.
Fox,	Vesh-joókel.
Goat,	Lávines-bókro.
Goose,	Pápin.
Greyhound,	Kanéngri-joókel.
Guinea-Fowl,	Atch-paúli kánni.
Hare,	Kanéngro.
Hedgehog,	Hótchi-wítchi.
Hen,	Kánni.

English	Gipsy.
Herring,	Mátcho.
Horse,	Grei.
Lamb,	Bókocho.
Louse,	Jóova.
Mouse,	Mouseus.
Mule,	Sháni.
Owl,	Wéshni-múlo.
Ox,	Moóshkeni-groóvni.
Parrot,	Rókering chériklo.
Pheasant,	Baúro chériklo.
Pig,	Baúlo.
Rabbit,	Shóshi-mávi.
Serpent,	Sap.
Sheep,	Bókoro.
Snail,	Boúri baúri.
Squirrel,	Roókaméngro.
Swan,	Pórna raúni.
Whale,	Baúro-mátcho.
Wolf,	Baúro-hóloméngro-joókel.
Worm,	Kérmo.

Titles of Office and Employment.

Barber,	Morméngro.
Beggar,	Móngaméngro.
Blacksmith,	Kaúlóméskro.
Butcher,	Maséngro.
Doctor,	Tátcho-drabéngro.
Fiddler,	Bóshero.
Goldsmith,	Soónako-pétalengro.
Innkeeper,	Kítcheméngro.
Lady,	Raúnie.
Lawyer,	Sheroméngro.
Master,	Shórokno gáiro.
Parson,	Ráshei.
Queen, and King,	Králise, and Kralísi.

Money.

Copper,	Haúro.
Silver,	Roop.
Gold,	Soónakei.



English.	Gipsy.
Farthing,	Lóli.
Halfpenny,	Posh-hóri.
Penny,	Kóri, or hóri.
Sixpence,	Shookaúri.
Shilling,	Tringórishi.
Eighteen-pence,	Déshto-haúri.
Two shillings,	Dóói-Kaúli.
Half-crown,	Posh-Koórona.
Five shillings,	Koórona.
Half sovereign,	Posh bar.
Sovereign (£1)	Bar.
Five pound note,	Panshéngro.

The Works of Nature.

Sun,	Kam.
Moon,	Shoon.
Star,	Stári.
World,	Doóvelesto-Chairos.
River,	Doyáv.
Rocks,	Bar.
Mountain,	Dúmbo.
Tree,	Rook.
Corn,	Ghiv.
Flower,	Rósali.
Water,	Paúni.
Rain,	Bíshno.
Hail,	Baúro bíshno.
Snow,	Iv, or hiv.
Field,	Poov.
Forest,	Vesh.

The Seasons, Division of Time, etc.

Spring,	First-adair ólilei.
Summer, heat,	Táttoben.
Autumn,	Pálla lilei.
Winter,	Ven.
Year,	Besh.
Month,	Shoon.
Week,	Koóroki.
Day,	Divvus.

English.	Gipsy.
Night,	Raáte.
Hours,	'Ora, yóro.
Cold day,	Shil dívvus.
Hot day,	Tátto dívvus.
Sunday,	Koóroki dívvus.
Monday,	Yek dívvus.
Tuesday,	Doói dívvus.
Wednesday.	Trin dívvus.
Thursday,	Stor dívvus.
Friday,	Pansh dívvus.
Saturday,	O dívvus' glal koóroko.

WORDS USED BY THE SCOTTISH GIPSIES.

Ass,	Aizee.
Sheep,	Bakra.
Fish,	Flatrin.
Horse,	Grye.
Cow,	Routler.
King,	Baurie riah.
Queen,	Baurie raunie.
Gentleman.	Been riah.
A man,	Gaugie.
Horse dealer,	Grye femler.
Grandfather,	Nais gaugie.
Grandmother,	Nais nort.
Soldier,	Klistie.
Gipsies, tinkers,	Nawkens.
Wife,	Mort.

We may now observe that it is exceedingly difficult to obtain anything like thoroughly correct information from the gipsies respecting their own dialect, especially as relates to the orthography of it. As they have neither records, lexicons, nor a grammar as written and compiled by themselves, and as they have never, in England, to our knowledge, adopted any plan, or made any systematic effort to teach their children this dialect fully and

properly, it is reasonable to suppose that, as oral instruction is uncertain, very often gipsies will pronounce what they understand to be the same word differently, which renders it difficult for those who wish to acquire a knowledge of the gipsy language to have one uniform way of spelling it. Of this we may give the following example in the use of the gipsy word meaning "good:" one gipsy pronounced and spelt it to us as "*cushty*," another as "*cushgow*," the third as "*cushgar*," and the last as "*cushtow*." The reader need not therefore be surprised if in the few more specimens of the gipsy dialect we are about to add he should discover similar differences between them and those we have already quoted.

Although it is not necessary to explain all the particular circumstances under which the following sentences in the gipsy dialect were uttered, we may observe that the first has reference to a visit a friend once paid to a gipsy encampment, where he arrived just as an old gipsy woman was preparing dinner for some members of the tribe she was expecting shortly to return. A gipsy girl, who appeared to be acting in the capacity of kitchen-maid, turning to the aged cook, said to her in the

Gipsy dialect, "Muk us pukhar the Rei to holl a crumer of hauben, grandi," that is, in

English, Let us ask the gentleman to eat a bit of victuals, grandmother.

On one occasion an artist was taking a sketch of the face of a pretty gipsy child, to whom her mother angrily said in her own language,

"How dare you let a gorgia chiv you adri his

lil to chore the raht of your mui?" by which she meant,

How dare you let a man put you in his book to steal the blood from your face?

We were once holding a little conversation with a gipsy man named Lee, near an orchard. The ripe fruit hanging from some of the trees attracted his notice, and looking intently at it he jocosely said to us in Romanes,

"My cushty musho, let us jallel some pobbers off the rook," which simply means,

My good man, let us get some apples off the tree.

Whenever gipsies see valuable articles of any kind, it is almost invariably sufficient to arrest their attention and to arouse their cupidity. A gipsy girl once said to us,

"My cushty Rei, I will say parakor tút if you will delmande a rinkno horo wericle or a sonnikey jamgustrie," meaning,

My good gentleman, I will say thank you if you will give me a pretty watch-chain or a gold ring.

If any one in conversation with country gipsies should happen to express surprise that they, as a people, should prefer tents, vans, lanes, and commons to comfortable houses, as living and sleeping places, the answer in all probability would be, if given in the gipsy dialect,

"The kair is cushtow for the kairingro," *i.e.*,

The house is good for the house-dweller.

We shall now add a few more specimens of this dialect, given in the following

POPULAR GIPSY PROVERBS.

"A chirriklo adri the vast is worth dúi adri the bor."

A bird in the hand is worth two in the bush or hedge.

"Never kin a pong dishler nor lel a romni by nomeli dood."

Never buy a handkerchief nor choose a wife by moonlight.

"Del sor mush a sigaben to kair his jivoben."

Give every man a chance to make his living.

"It's sar to a choomer, kushti for kek till it's pordered atween dúi."

It's like a kiss, good for nothing until it is divided between two.

"A cloudy sala often purabens to a fino divvus."

A cloudy morning often changes to a fine day.

"Pūle the wáfedo boksh jals the cushty boksh."

Behind bad luck comes good luck.

"To dik a puro-pal is as cammoben as a cushty hauben."

To see an old friend is as agreeable as a good meal.

"The koomi foki the tacho."

The more the merrier.

"He's too boot of a mush to rokker a pauveri chávo."

He's too proud to speak to a poor child.

We may now quote, as an interesting termination to this chapter, from G. Borrow's 'Bible in Spain' the following—

PRAYER IN THE ENGLISH GIPSY DIALECT.

"Moro Dad, savo djious oteh drey o charos, te caumen Gorgia ta Romany chal tiro nav, te awel tiro tem, te Kairen tiro lav aukko prey puv, sar Kairdios oteh drey o charos. Dey men to-divvus moro divvuskoe moro, ta for-dey men pazorrhus tukey sar men for-denna len pazorrhus amande; ma muk te pretenna drey caik temptacionos; ley men abri sor doschder. Tiro se o tem, Mi duvel, tiro o zoozlu vast, tiro sor koskopen drey sor cheros, Avali. Tachipen."

ENGLISH TRANSLATION OF THE ABOVE.

"Our Father, who dwellest there in the heaven, may Gentile and Gipsy love thy name, thy kingdom come, may they do thy word here on earth, as it is done there in the heaven. Give us to-day our daily bread, and forgive us indebted to thee as we forgive them indebted to us, suffer not that we fall into *no* temptation, take us out from all evil. Thine is the kingdom my God, thine the strong hand, thine all goodness in all time, Aye. Truth."



ISAAC JOWLES, KING OF THE SOMERSETSHIRE GIPSIES.

CHAPTER V.

GIPSY SURNAMES AND INTRUDERS INTO GIPSY FAMILIES.

The most common names of the gipsies—The most ancient gipsy families—Romantic and uncommon names of gipsy girls—Origin of gipsy surnames—Pride in high blood—Old Jowles, the Somersetshire king of the gipsies—Stephens—The Carews—Foreign names of gipsies—Adoption by writers and actors of other names of common occurrence—The origin of many of our own family names.

"And *if his name be George*, I'll call him Peter;
For new made honour doth forget men's names."

SHAKESPEARE.

> "Then *gently scan your* brother man,
> Still gentler, sister woman;
> Though they may gang a 'kennin' wrang,
> To step aside is human." BURNS.

How it is that the gipsy nomads of this country are known by so many English surnames is one of the many perplexing questions which may be asked respecting them. Considering that gipsies are so exclusive both in their notions and habits, and having, we think, advanced strong proofs that their ancestors were originally from Hindostan, the fact that nearly all gipsy names are common among ourselves in every part of Great Britain and Ireland is surprising and remarkable.

The following are some of the surnames by which the gipsies are known, viz.: *Baker*, *Baillie*, *Barrington*, *Blewitt*, *Bosvill*, *Boswell*, *Broadway*, *Buckland*, *Buckley*, *Burnett*, *Carew*, *Carter*, *Chilcott*, *Cooper*, *Corrie*, *Davis*, *Draper*, *Eyres*, *Faa*, *Fletcher*, *Glover*, *Greenwood*, *Hearne*, *Jowles*, *Jones*, *Lee*, *Light*, *Locke*, *Lovell*, *Loversedge*, *Mansfield*, *Martin*, *Plunkitt*, *Riley*, *Scamp*, *Smith*, *Stanley*, *Stephens*, *Stokes*, and *Young*.

The numbers belonging respectively to each name as given above vary very considerably. The Smiths are numerous, and of the Stanleys there are about two hundred in number.

Sylvester Boswell, to whom we have referred in the last chapter, and whom we consider to be, because of his intelligence, experience and mature age, the best and most reliable authority amongst the gipsies in matters relating to the history and other things connected with his own people, once said to us that, "The most ancient and purest families of gipsies in

this country are the *Lees*, *Lovells*, *Stanleys*, *Drapers*, *Coopers*, *Bucklands*, *Chilcotts* and *Boswells*," and he added that the Locks, who are numerous in Gloucestershire, are the descendants of Welsh gipsies.

Gipsy mothers seem to possess an unconquerable partiality to Christian names for their daughters much more uncommon than are their surnames. The following are some of them: *Alamena*, *Britannia*, *Calinda*, *Clarissa*, *Clementina*, *Cicity*, *Dorah*, *Eccrinda*, *Eunice*, *Eve*, *Johanna*, *Lavinia*, *Lepronia*, *Lilly*, *Linda*, *Lucinda*, *Maggie*, *Madora*, *Naomi*, *Rhoda*, *Rosa*, *Temperance*, *Zillah*, *Keziah*, and *Jemima*.

If it be true that our ideas and actions take their complexion from our daily associations and surrounding influences, it is specially so in the case of the gipsies, whose preference for uncommon names seems to correspond with the strange and romantic life most of them lead.

Assuming the theory that the gipsy people are of Hindoo Sudra extraction to be correct, it is natural to suppose that their forefathers would, on leaving India, bring with them, and retain for a time at least, the names by which they were known in their native country.

The question therefore arises, if the above theory, or any other which traces their origin to a different and remote country be true, how is it that the gipsies are known by surnames almost universally prevailing amongst our own people? We are not aware that any writer on the gipsies, or any ethnologist or philologist, has ever attempted to solve this problem. We shall, however,

refer to a few causes which may probably throw some light upon this subject.

The fact that the before mentioned and other English surnames being common among the gipsies has been adduced as an argument against the foreign origin of this people; and some persons have asserted that this use of our surnames by the gipsies favours the opinion that these nomads are as much British both by descent and birth as are other natives of this island; the latter being the children of civilized parents, the former those of wandering hordes of men and women who from time immemorial have infested this country; and that the difference in physical peculiarities existing between them and ourselves arises mainly from the gipsies' rude manner of life, their constant exposure to the extremes of heat and cold, and the many variations of weather so common in our climate.

This notion is no doubt owing to the circumstance that in all countries tribes of men are to be found whose habits correspond with those of English gipsies, but who, though differing in many respects from the civilized portion of the community, can nevertheless rightfully claim to be the offspring of the same, or of collateral progenitors.

Admitting the above idea to be correct as applied to the tribes of men referred to, yet as regards the gipsy race a great difficulty arises. How are we to account for English gipsies, and those in other parts of the world, speaking, as we have shown, a distinct dialect, nearly one-half of which consists of pure Hindostanee words, or words resembling that language?

The gipsies as a race have never in any country

cultivated an acquaintance with letters. They know little of science, or art, and are almost in total ignorance of their bygone history. The little they know of it is merely of a traditional character, very hazy, and therefore neither explicit nor certain. This being the case, the most likely way of accounting for the use of this dialect by the gipsies is, that their forefathers must at some period, remote it may be, have lived in the country a portion of whose language modern gipsies retain among them. This argument derives support from the physical features, manners, customs and habits of the gipsies strongly indicating their eastern origin, and in no way favouring the notion that they are of the same race as ourselves.

In a review of the 'Word-book of the Romany,' which appeared in one of the London evening newspapers, occur the following statements, having reference to the reasons why gipsies are known by so many of our surnames. It says: "Another link which connects the gipsies with the Egyptians of old is the duplicate names they possess, each tribe or family having a public and a private name; one by which they are known to the *Gentiles* and another to themselves alone. The public names are quite English. From pride in high blood they have adopted as public names the most aristocratic of English family names, such as the Stanleys, the Greys, and the Marshalls."

"PRIDE IN HIGH BLOOD"

is not a sufficient reason, at least not the *only* one, why the gipsies have taken English names,

because many of their tribes are known by names common among the artisan and even the poorer classes of our race. If, as stated above, the gipsies have "duplicate names," it is in favour of the theory that this people are of foreign extraction, and not English.

For the adoption, by gipsies, of English surnames we think the following reasons may be assigned. It is remarkable that although the gipsies' strange mode of life exposes them to many hardships and inconveniences from which a domestic and more settled life would screen them, they have always attached a sacredness to their separatedness from other people, and have done all in their power to perpetuate their isolation, and, as far as possible, to transmit from generation to generation the spirit, disposition, and blood of their predecessors, and to retain a pure consanguinity to each other.

But although their efforts to do so have been marvellously successful, they have not always proved adequate barriers against intruders into their fraternity. There have been instances in which men not of gipsy birth, but who, possessing the same wandering proclivities and love of a wild, loose life as gipsies do, have, through professions of attachment to gipsy girls, won their affections and married them; gained admission among their people, and in the course of time have been tolerated and recognised as members of this despised race. The objections of the gipsies to alliances of this kind are, however, so strong that years have sometimes passed away before they have become thoroughly reconciled to those of

their own girls who have by such marriages violated one of their most stringent laws.

When gipsy women marry our men they of course take their names, which may account to some extent for many English surnames being used by men considered to be gipsies. The children of such parents, however, in the majority of cases, marry those members of the gipsy tribes who are of purer gipsy blood than themselves, so that in a generation or two their offspring present all those physical features by which genuine gipsies are so distinguishable.

The history and family of Isaac Jowles, who was known in Somersetshire as "king of the gipsies," furnish a proof of the correctness of the foregoing statements. Jowles was a native of a village in Wiltshire, and followed the occupation of a stone-mason; but he was not gipsy-born. Having had, when a young man, an unpleasant dispute with his family about some property, he left home, and was not heard of for many years. He married a gipsy woman, by whom he had two daughters, well known to us. When these girls were young their features were very beautiful; their gipsy characteristics were, however, decidedly predominant. In due time they married gipsy men, and had children by them, between whom and the purest offspring of the gipsy race it would have been difficult to detect any physiological difference.

Many years since a man named Stephens, a native of Gloucestershire, and the son of parents belonging to our own race, married a daughter of old Myrick Locke, the reputed "king of the gipsies" of the

above county. Stephens lived to be an old man, and left behind him several sons and grandsons, so that it is not unlikely his name may become very common among the gipsy tribes of this country. These sons having married gipsy women, their offspring present the same physical, mental, and moral characteristics as those do who have descended from old Isaac Jowles.

Amongst English gipsies are several members named Carew, who are the descendants of the notorious Bamfylde Moore-Carew, who, although the son of a clergyman, left his home and joined the gipsies, with whom he remained some years. The Carews referred to, having so much intermingled with genuine gipsies, present in a very marked manner the same singular features as other gipsy nomads do. It appears, so far, tolerably certain that these intermarriages and others will in a measure account for some of our surnames being common among the gipsies.

Another reason that may be assigned for this use of our surnames by gipsies may be found in the account we have given in the third chapter of the persecutions to which these people have been subjected. At no period of their history have gipsies been free from persecution. Whether they are alone to blame for this, and the miseries they have endured in all countries and for many ages, is not the question which at present concerns us. It is enough to know that their bygone history contains many black dots of destiny, and is marked by much suffering inflicted by the authority of the laws of those countries in which they have wandered.

What are, we would ask, some of the results of persecution, particularly on those who have no good moral principles or education to guide and control them? We answer, frequently to make them ingeniously wicked and crafty, and to induce them to use every available means to lessen and to ward off the cause of their miseries. If a master were to treat his men as if they were only mere machines to do his work, or if he were to undervalue their services, or to grind them down by the mill-stones of tyranny and oppression, he would very likely in many cases convert them into unwilling and, perhaps, dishonest servants, who would be careless of his interests, and would try, in some way or other, to be avenged on him for his unkind treatment towards them.

It is not the cold north wind, but the genial breeze from the sunny south which causes the rose-bud to open its petals and to display its beauties. And we may say with equal truth that it is not persecution, nor severe measures, but gentleness, fair dealing, and liberal kindly actions which encourage men to be willingly obedient, honest, loyal and just, and which help to nourish and develop the better feelings of their hearts.

The life, conduct, and experiences of the gipsies form no exception to the results we have mentioned. If these wanderers or outcasts from India brought with them

THEIR FOREIGN NAMES,

and used them for a time, those names, no doubt, made them very distinguishable from other men, whose curiosity would be excited whenever they

heard those names pronounced, and in all probability helped to facilitate every effort made for the apprehension of gipsies suspected or accused of having broken our laws.

Whenever the singular names and physical peculiarities of the gipsies, differing so much from our own, were referred to, there would be no difficulty, either in knowing who were alluded to, or in singling them out from the multitude among whom they temporarily mingled. We need not therefore wonder that, under these circumstances, the gipsies should adopt any plan to lull suspicion against them, and to remove at least one cause of their unceasing sufferings. Is it not reasonable to suppose that they might consider the adoption of English surnames to be the most likely means of obscuring their identity and of producing the results we have pointed out?

The mention of the names of Smith, Cooper, Davis, Jones, Baker, &c., would be less likely to direct public attention to the gipsies than would the mention of foreign names. These gipsy nomads would therefore be less noticed, and so might escape some of the troubles which the asperity of the public had created for them.

The probability that the persecutions to which gipsies were formerly exposed and endured originated the idea of this adoption of English names is greatly increased by gipsies as a rule disclaiming the name applied to them as a people. Even now they are aware that the word "gipsy" is unpopular with others, and that the mention of it strengthens the prejudice existing against their race. They know they are generally denounced as "a bad lot," which

unfortunately they allow to widen the breach between them and ourselves, and do not hesitate to assign this as one reason why they perpetuate their wandering, isolated life.

Whether the gipsies have or have not derived from this assumption of English surnames the benefits they wished to do, we know not. Be this as it may, it in no degree affects the theory of their foreign extraction, or that they are a separate and marvellous race, as much so even as the Jews themselves.

There may be some persons who, though admitting the truth of what we have stated, regard this adoption of our surnames as an incontrovertible proof of the vagabondish and crafty character of the gipsy race; and as a justifiable reason why efforts should be made, if not to exterminate them, yet to punish them as pests and as a disgrace to civilized society. But much care is necessary in using these sweeping denunciations against the gipsy people, or we may involve in them other human beings who have higher pretensions to civilization, education, and refinement than the gipsies ever aspired to.

The custom of using other names besides those given to men at the rite of baptism, and for purposes we do not care to inquire into, is of ancient date, and also very common. Many writers of articles for magazines and newspapers append, not their legitimate names, but others by which only they prefer to be known to the public. Thus we have "Boz," "Iota," "Caustic," "Littlejohn," "Gracchus," "Anglo-Indian," "Crowquill," "Silverpen," "Ouida," "Marturia," and a host of others. Some writers use the initials of their names only.

Lecturers often adopt other names beside their own. To wit, a social, political, and would-be religious reformer some time since announced himself as "Iconoclast;" another lecturer, who advocated the theory that the "earth is a circular plane," styled himself "Parallax." All kinds of aliases have been used by dishonest men in order to evade detection and punishment by the law. A notorious fortune-teller (not a gipsy), whose proper name was a common one, was known in Paddington not long since as "Zendevesta;" and we can well remember that the late Louis Philippe when escaping from France tried to pass himself off as plain "Mr. Smith." Even in the Church and religious houses the same custom prevails; nuns receive new names; and a certain clergyman pleases to designate himself as "Father Ignatius;" and as common as are roses in June, so is it for theatrical performers to take what they call "professional names." As before intimated, we have nothing to do with the motives which actuate men and women in assuming other names, neither do we blame them for so doing; our object in what we have stated is to show that this practice is not peculiar to the gipsies of this or of any other country.

We remember reading, some years since, in a London periodical the following interesting remarks on

THE ORIGIN OF MANY FAMILY NAMES.

The writer says: "The origin of most family names is too remote in the obscurity of the past to be authenticated by anything better than a plausible guess. Generally they tell their own history. An

individual trait of character or peculiarity of person has fixed a descriptive epithet upon an individual, and the designation extends to his posterity for ever. Thus we account easily for the Littles, the Longs, the Shorts, and the Broads, the Hardys, the Strongs, and the Swifts; occupations have given name to the Smiths, the Gardners, the Coopers, the Taylors, and the Carpenters; location to the Hills, the Brooks, the Rivers; birds to the Martins, the Herons, the Crows, and the Sparrows; descent to the Williamsons, Jacksons, Johnsons, Richardsons, Thompsons. And so throughout the greater number of the names in English, and we suppose it is the same in all languages, for the philosophy is universal."

If we admit that it is not only possible, but highly probable that some of the names just mentioned were suggested by different objects in nature, may we not suppose that some of the gipsy names have a similar origin? For example, the gipsy people are lovers of the lane and hedge, hence the name *Loversedge*. Gipsies have often been accused of stealing deer, and of securing, when they could, the finest and fattest of the bucks—from this may have come the *Bucklands*. Their love of wild flowers, and their custom of tenting under trees in mossy glens, and in the recesses of thick forests, may have originated the name of *Greenwood*; and the name of *Scamp*, often given to men of unbridled passions, and who are defective in good moral principles, may have been given to gipsies because of their questionable mode of life, their acts of dishonesty, and loose vagrant habits.

But it may be said that, "bad as the gipsies are, they would hardly from choice select a name implying so many bad qualities of human nature, and which would undoubtedly increase a dislike to them rather than lessen it." But it must be remembered that absence of moral sensibility and of personal respect renders some men totally indifferent to any name that may be applied to them, however appropriate it might be, or detrimental to their interests. It is by no means impossible that a gipsy who had been once called a "scamp" might, if subsequently asked his name, boastingly and carelessly say, if he did not want to give his right one, "Why some men call me 'Scamp.'" This information being given by one person to another, the gipsy would in the course of time become known by that and no other name. Such a man as a gipsy would be very likely to make no objection to such an epithet, but to content himself by saying, "It's no odds to me, one name is as good as another; and I would just as soon be called 'Scamp' as anything else."

Instances have been known in which, from some simple incident or other, men have received a name totally different from their baptismal one, and by which they and their descendants have ever afterwards been known. We do not positively assert that the names referred to were taken by the gipsies for the reasons mentioned, but we think it probable that they might have been so.



THE FARMER AND HIS STOLEN SHEEP.

CHAPTER VI.

SINGULAR INCIDENTS OF GIPSY LIFE.

The "tug of war"—Antagonistic views—"Use is second nature"—Old Draper the kettle-mender—Why he preferred the hedge to the house—"Gipsies' campaign from Lock's Fields"—A living dining table—"You are a wild set"—Gipsy love of freedom and fresh air—An unequal match—An interesting but mysterious story—A little suspicious—The farmer and some gipsies in Sussex—The stolen sheep—Strange conduct of a gipsy man at a funeral—An encounter between a policeman and gipsy Riley—Two cowards and the gipsies.

"What is life?
'Tis not to stalk about, and draw fresh air
From time to time, or gaze upon the sun;
'Tis to be free. When liberty is gone,
Life grows insipid, and has lost its relish."

ADDISON.

LIKE the rolling sea, the life of gipsies everywhere seems to be one of "perpetual motion," ever restless and upheaving, as if they could find no settled home in any country or locality on the face of the wide earth. Even their arrival at some favourable and selected spot in which they may intend to sojourn for a brief period appears almost instantaneously to give them some anxiety as to their next destination. This does not, however, always arise from a love of change or of novelty, but from causes well known to them as a race, but which we will not in any way attempt to explain.

If it were possible to make ourselves acquainted with all the circumstances and events connected with the wanderings of the gipsy people from the time of their departure from India through the many continental countries to which we have already alluded, we should no doubt discover very many of them to have been not only painful, but of the most exciting and romantic kind.

The "tug-of-war" carried on between civilized communities and the gipsies must of necessity have produced these results. Judging from what we know of the history of these nomads, charges and counter-charges would in all probability be made by them one against the other. While the former would denounce the gipsies as a lawless, lazy, vagabond race, the latter would no doubt regard their accusers as obsequious slaves of custom, etiquette and fashion, as living a restrained and artificial life, so much opposed to that freedom which Nature intended to be enjoyed as the birthright of every member of the human family. Practically, the

gipsies seem to say in their love of liberty and of a wild life,

> "Let others roam . . .
> Where Art has spread its most voluptuous charms.
> I seek thee, Nature, in thy wildest forms,—
> Thy mountain cataracts and frowning heights,
> Where, as the unbroken prospect spreads around,
> Life-giving breezes, health, and spirits bless
> The gipsy wanderer."

It is highly probable that these antagonistic views of what constitutes the real pleasure of life have increased, on the one hand, hatred to the gipsies, and on the other has widened the breach which has always existed between the two, and we may add is one of the principal reasons why gipsies keep apart from others. Even at the present time it is so, as English gipsies have not materially departed either from the habits or notions adopted and entertained by their forefathers centuries ago.

For the truth of the above statements we have ample corroboration in the following quotation: "Gipsies are the Arabs of pastoral England—the Bedouins of our commons and woodlands. In these days of material progress and much false refinement, they present the singular spectacle of a race in our midst who regard with philosophic indifference the much-prized comforts of modern civilization, and object to forego their simple life in close contact with Nature, in order to engage in the struggle after wealth and personal aggrandizement. These people, be it remembered, are not the outcasts of society; they voluntarily hold aloof from its crushing organization, and refuse to wear the bonds it imposes. The same-

ness and restraints of civil life, the routine of business and of labour, 'the dull mechanic pacings to and fro,' the dim skies, confined air, and circumscribed space of towns, the want of freshness and natural beauty, these conditions of existence are for them intolerable, and they escape from them whenever they can. As in the present, so in past time, their history for centuries may be written in the words of the Psalmist: 'They wandered in the wilderness in a solitary way; they found no city to dwell in.'"

So far as their mode of life with its multifarious surroundings affect the gipsies, we may see the truth and appropriateness of the old adage that

"USE IS SECOND NATURE."

Born, as most of them are, either in our lanes, on our commons, or in the woods, they imbibe from their earliest infancy a love of freedom, and affection for the tent—tattered though it may be, and a preference for their lonely wanderings, which no inducement in after life can prevail upon them voluntarily to relinquish. In warm summer weather especially no bed is to them more agreeable than the yielding turf or the mossy couch they find on Nature's generous bosom. On it they sleep and rest contentedly, with an innate consciousness of quiet and security, with the blue sky as their curtains, and the twinkling stars keeping vigil over them.

The pure mountain breeze, the pellucid stream murmuring gently as it winds its way through the valley, the wild flowers of the road-side, refulgent

in colours of a thousand hues, the majestic trees of the field and forest, waving crops, grazing cattle, humming insects, trilling birds, the far-spreading landscape glorious in its sylvan beauty, the wind whistling or moaning its solemn dirge among the forest trees, and even Nature's winter garb, all possess attractions for gipsy wanderers which no city, however great its wealth and grandeur, or costly its buildings, could ever present to their notice.

Although of late years, more than formerly, some gipsy families have, during the winter season, occupied apartments in some of the most wretched houses in the low localities of our large towns, they have not done so purely from choice. Preference for secluded glens, bye-lanes, and commons is, among the majority of the gipsy people, as strong now as it ever was, of which the following story affords corroborative evidence.

We happened on one occasion to be passing through a town in Bedfordshire, when our attention was arrested by a sonorous voice calling out, "Kettles, parasols, and umbrellas to mend." Assuming it came from a member of the gipsy race, we hastened on in the direction from whence the sound proceeded. In about a minute we reached the corner of a street, when we came in contact with an old gipsy named Draper, who turned out to be the veritable advertiser of the kettle-mending qualifications just referred to, and whose personal appearance we will now describe. His hat was much dilapidated, being loose in the crown, and part of the brim torn off; in the band of it was stuck a black, short tobacco-pipe; his face

was very dirty, even for a tinker; his beard was bristly and about a quarter of an inch long, looking very much like a half-worn-out scrubbing-brush; his neck was enveloped in a faded, greasy neckerchief; his old coat was out at the elbows; his trousers also were out at the knees, too short in the legs, and slit up the insides; the soles of his boots were loose, and every time he stepped they went flip-flap. He carried under one arm some umbrellas, and in his hand a tin of burning charcoal.

As the old man appeared to be both intelligent and good-natured, we saluted him with a "Cushty sala," at which he evinced some surprise. We then ventured to have a little chat with him about himself and his mode of life, respecting which we felt sure he would not object to give us information, especially as we half hinted to him that it would be followed by a few coppers. So the conversation began by our saying,

"Am I right, my *moosh*, in supposing you to be a gipsy?"

"Oh, yes, sir, you are quite right," he replied. "I was born under a hedge, and very nearly the whole of my lifetime I've slept under one, excepting now and then, and especially the last six weeks, during which I've slept in a house."

"I am glad to hear it," we remarked, "because I think the change you have made in your sleeping-place is a step in the right direction."

"*You* may think so," said Draper rather superciliously; "but we differ in our opinions on that point. I *likes* the hedge a great deal better than I *likes* the house; aye, that I do however."

"What may be your reasons," we asked the gipsy, "for what appears to be a strange preference?"

"I have two I can give you for that," he said very emphatically. "Now, sir, listen to me. You see, sir, when you *sleeps* in a house you don't always know who you *sleeps* after, and that is what I don't like at all. But if you *sleeps* under a hedge you do know it's clean, and there's no danger of being teazed out of your life by the company of bed-fellows which are much too lively to be agreeable, and very numerous they tell me, particularly in the close, confined courts and alleys of large towns, into which neither wind nor sun-light can find their way, and where you can't get a mouthful of fresh air."

Just at this point Draper interrupted himself by scanning the houses on both sides of the street, in hope, no doubt, of seeing some one with a maimed umbrella or dilapidated kettle requiring his mechanical skill. Although we resumed our conversation, it was but for a minute or two; the gipsy had become impatient to be off, and so bidding us a "*Cushty sala*," he turned his attention to business, and again bawled out, "Any kettles or umbrellas to mend? Now's your time—do 'em che—e—e—ap; yes, that I will."

Nothing we could say to him about the advantages and comforts enjoyed by those living in houses could induce this gipsy to admit that our way of living and sleeping was either better, more pleasant, or healthier than his own; but on the contrary, he tried to show us that while our life was a confined, cramped, and artificial one, that of his own race was dictated to them by the laws of Nature, by which he thought everybody should at all times be guided.

The strange notions entertained by old Draper, and his preference for a way-side sleeping-spot for the reasons he assigned, are universally characteristic of the gipsy race, of which we may see a strong proof in the following extract, taken from an article on the "Gipsies' Campaign from Lock's Fields." The writer, after describing the return of the gipsies to large towns when their summer and autumnal wanderings are over, goes on to say, "Not that the gipsy will consent to do violence to the fine free spirit with which Nature has invested him, by becoming a house-dweller. No; as close as you please to the skirts of civilization . . . but four walls and a roof are not to his fancy. It is the same with the women as the men. I recently overheard two middle-aged flowers of the forest discussing the matter in their encampment in the vicinity of Lock's Fields, Walworth. Both were sun-bronzed, and both wore coral earrings, and their straw bonnets hind side in front. Both were at ease, and comfortably disposed for leisurely chat. The one was seated in a barrow, for which her ample form was an easy fit, and the other was discussing her mid-day meal, and was evidently actuated by a determination to adhere, as far as circumstances would permit, to those rural domestic rites and ceremonies to which her heart inclined. She was squatted on a wisp of hay-bands, by the side of a recumbent donkey, whose four legs hedged her in, and she had utilized the flanks of the docile creature to serve as a table. There was bread and butter spread on it, and about a quarter of a peck of turnip radishes. There was a bald shiny patch on the donkey's hip set round with

hair, and this was made to contain salt, and every time his mistress dipped a radish into this extemporized salt-cellar, and proceeded to scrunch it up, there was an expression in the animal's half-closed eyes that betrayed his consciousness that now she was enjoying herself, and the satisfaction the recollection afforded him.

"'And how's old Cooper a doin' since he gave up the wan and took to the housel?' inquired the female in the wheelbarrow.

"'He's growing wus and wus,' replied her friend, with a grim serve him right too expression in her beady eyes. 'He was right enough on wheels; why didn't he stay on 'em?'

"'Ah, to be sure. I know what I should expect would shortly happen to me if once I trusted myself atween lath and plaster.'

"'But it ain't the laths, and it ain't the bricks, my dear,' rejoined her friend; 'it's summit in the mortar that works its way into your cistern, and that's what'll bunnick old Cooper up, you mark my words.'

"I don't believe she meant 'cistern,' though certainly she said it. If I might hazard a guess, I think she intended to convey her impression that there was something in the composition of mortar that was injurious to the human system, and that old Mr. Cooper was in danger of becoming a victim to rashly entrusting himself within its baleful influence."

Sunshine, unrestrained liberty to roam through lanes, woods, and wilds, and the music of birds, seem to be necessary to the happiness and life of gipsies.

"YOU ARE A WILD SET,"

said an author on gipsy life to a girl of the tribe.

"Open air and liberty make us so," was her reply.

"But would you not like to live in a house?"

"No," said she; "I should pine away and die, just as would that lark"—pointing to one that was singing on the wing—"if you put it in a cage. I was born in a tent, I have lived in a tent, and I hope to die in a tent. I am of true Stanley blood, and love to hear the wind whistle round my canvas, and the rain patter on it, and feel myself warm and snug within. Besides, I love to feel the morning's fresh air, and to see the smoke of the camp fire ascend; no one who has a real drop of Romany blood in him ever yet willingly took to the life of the house-dweller."

The same writer states "that two gipsy children, having been cleanly washed and neatly dressed, were taken to the house of a benevolent gentleman who had kindly offered to feed, clothe and educate them for a while. During the day they amused themselves by running up and down stairs and through the rooms of the house like wild cats in a wood. But when night came and they were put to bed, they cried piteously for two hours, saying, 'The house will fall on us and crush us to death.' They had not slept in a house before that night."

That the idea of living in a house is repugnant to the views and feelings of this wandering race as described in the foregoing incidents derives support from the following statements made by Mr. S.

Roberts in his excellent work, 'Parallel Miracles,' &c., in which he says:

"If the gipsies could obtain a livelihood without ever coming in contact with other people, it seems as if they would rather do so. Nay, they will submit to the greatest and most severe privations rather than be compelled to such an alternative. When they are driven to it, it seems that their object is to retire from it again as soon as the means of doing so can be acquired. If, by the severity of the weather, or other causes, they are forced to seek refuge under less penetrable roofs than those of their frail, slight tents, they never resort to the common lodging houses, among the depraved vagrants of towns; they obtain a room to themselves, however mean it may be; they dwell as retired and unknown as they can, and they leave their prison-house, like the earliest sportive denizen of the air, on the first gleam of sunshine, to enjoy their beloved freedom in the refreshing breeze of the opening spring, erecting their own simple, endeared habitation in the verdant lane under the budding hawthorn, by the side of the sparkling stream, whose banks are sweetened and embellished by the violet and the primrose, while the heavens smile over their heads with renewed splendour, and the whole welkin rings with the awakened notes of love, harmony, and delight. . . . This unconquerable love of freedom and of the country is not felt in the same degree by any other people on the face of the globe as it is felt by the gipsies, universally, and has been so, through all the ages since they were first known. It seems inseparable from their nature, and must have been

impressed upon it for some good purpose by Almighty power."

The same author informs us that on one occasion he asked a gipsy if he preferred their itinerant way of living in the open air to that of residing in a house. To which the man replied with strong emphasis, and apparently with sincerity and devotion, "*Thank God*, that I am not compelled to live in the filth and foul air of towns." On this subject he seemed to like to dwell. He said, "We have everything here sweet and clean, and free from vermin of all kinds. We can go where we like; we have no taxes to pay, we have very few cares; we generally enjoy good health, and though in winter the weather is sometimes severe, it must be very much so to drive us into a house for shelter; that was, however, the case last winter, and for a little while we were in lodgings in Birmingham." I asked if they were in one of the lodging houses. He replied, "Nothing could drive them into such dreadful places; that they had taken a small room for a few weeks, which they had entirely to themselves; but that he always felt the strongest repugnance to living in a house."

Taking a retrospective, present, and even prospective view of the notions, proclivities, passions, and surroundings of this strange race, they seem to say to us, "You Gorjos are welcome to the noise, the smoke, the gaiety and even the fine houses of your towns and cities; we neither need nor wish for them." So strong is the love of gipsies for their own way of life that neither money, high position in society, social advantages, nor domestic luxuries can quench

it. In proof of this we state on good authority that not more than twenty years since an English gentleman, both by birth, education and fortune, married a gipsy girl, to whose family he had shown great kindness. His wife bore him several children. Much as she loved them, her love for her own people and their life of unrestrained freedom would often exhibit itself. At times she became gloomy, taciturn and restless, and would often express her dislike to the conventionalities and ceremonies of high life, so opposed to her own tastes and notions of what constituted real pleasure and gave to life its greatest zest. She longed to break the fetters which held her in bondage, and to become again Nature's free child—in fact, she seemed practically to express herself in the words of one of our own songs—

Sweet liberty! I long for thee;
I sigh for thee—that where
Thou dwellest, I unfettered soon
May breathe thy balmy air.
That free as birds which wing their flight
At will from tree to tree,
I may as blithe as they become,
And sing in liberty.

Just before her husband died he made his own brother the guardian of his children; the mother after the father's death rejoining her own race. Although her maternal affection remained, and she often saw her children, yet she voluntarily exchanged her respectable position, associations, and social advantages, for the hardships and uncertainties of a roaming life with members of her own tribe.

The means adopted by some gipsies in order to

show their gratitude for favours bestowed upon them may not, in all cases, be commendable, but this does not weaken in any degree the truth of the assertion that, as a race, they fully appreciate kindness, which we may state is one of their most prominent characteristics.

The following

INTERESTING BUT MYSTERIOUS STORY,

told to us by a friend, in some measure bears out the truthfulness of the above remarks. It appears that opposite to where lived our informant was the residence of the village doctor. The former gentleman being of studious habits often remained awake in his bed during a great part of the night. On one occasion, when both Somnus and Morpheus seemed to be in league with each other to prevent sweet sleep and pleasant dreams from lending him their aid, he heard the noise of carriage wheels coming from the direction of the doctor's house, and concluded that his neighbour's services were required in some urgent case or other of sudden illness, to which he was no doubt then going to attend.

On the following day our friend ascertained that his conjectures were right. The doctor had been called up from his bed by a gipsy man, who said his wife was lying very ill in a tent pitched in a lane some distance off, and that he wanted the doctor to return with him. Thither the doctor went, and there he remained until he was satisfied that the now gipsy mother was so far out of danger. The gipsy

husband then asked, "What's to pay, master?" "Nothing," said the doctor. This so surprised the gipsy that he could hardly believe his own ears; it also made him feel quite at a loss to understand what such unusual and unexpected kindness to them could mean. He, however, thanked the doctor very heartily, saying, at the same time, "I shall not forget you, master." The doctor then bade the occupants of the tent "good-morning," and returned home.

In a short time the gipsy woman became convalescent, so that she and her family were able to leave the neighbourhood, but no tidings of their whereabouts reached the doctor. Summer passed away, and autumn came on, when, on one of its dark nights, a knock was heard at the medical man's door, but when it was opened no one could be seen. This was mysterious. Again the knocks were given, and a third time they were repeated. The doctor then went with the servant to find out, if possible, what all this could mean, when to his astonishment he found a brace of pheasants hanging from the knocker of the door, but there was no indication as to whose hands had placed them there. Subsequently, as the years rolled round, and the game season came on, a hare, pheasants, or a rabbit now and then made their appearance on the knocker of the doctor's door, in the same unaccountable manner as before. As it appeared impossible to obtain any satisfactory data explanatory of the circumstances alluded to, the doctor said to our informant, "I suppose the gipsies I attended some time since know more about the game I have so

often found on the knocker of my door than anybody else, and therefore I shall conclude that I am indebted for it to the gipsy man who used the expression, 'I shall not forget you, master.'"

But as no positive proof could be obtained that the doctor was under any obligation to the man suspected for the favours referred to, the whole affair remains to this day as mysterious as ever; there is no doubt, however, that the doctor's supposition was a well-founded one.

We are indebted to the same informant for the following account of some gipsies, which certainly looks

A LITTLE SUSPICIOUS.

Some time since a farmer residing at Plumpton in Sussex started one morning to see a number of sheep belonging to him that were grazing in a distant part of his farm. In his journey thither he had a little chat with some gipsies who were encamped in a lane through which he had to pass. He noticed a fine leg of mutton suspended from an iron bar and roasting at a large fire. Having made some remark about preparations for dinner, the cook, an aged gipsy woman, generously invited him to remain until it was ready, and then to join them in taking a slice or two of the mutton, which, she said, he "would find very nice." He, however, declined, for sundry reasons, to accept the invitation.

He then left the gipsies, and proceeded on his way to the sheep field. There he met his shepherd, who, with a woeful countenance said, "Eh! master, I'm sorry to say another sheep is missing this

morning—gone since last night; and although I've been looking about for it a long time, I have found only the skin of it, at leastways, I suppose it was the skin of the missing sheep, for it was hardly cold when I found it, but where the carcass has gone to, I *dunna* know."

The roasting leg of mutton came vividly to the farmer's recollection, and he at once concluded that he had been invited by the gipsies to dine off the leg of one of his own sheep, the worth of which had not found its way into his pocket. Whether the farmer's conjecture was right or not it is difficult to say, as no evidence was forthcoming to prove that these nomads had not honestly paid for the said leg of mutton. It appears, however, that soon after the farmer's visit to their camp the gipsies had packed up and gone from the place, leaving nothing behind them to show they had been there save the black patch of ground where the fire had been burning.

While the whole circumstances seem to point to the gipsies as the parties who had stolen the sheep, we cannot help remarking that cooking a portion of it in a place so contiguous to that from which the animal had been taken is not at all consistent with the precautionary measures usually taken by this people in all their movements, especially when they want to evade detection for any misdemeanour they may have committed. It must also be remembered that many instances have been known in which advantage has been taken of the presence of gipsies, by men more dishonest than themselves, to plunder not only fields, but homesteads too, with the belief that the former would surely be suspected,

and that they themselves would in all probability escape the punishment due to their crimes. Of this the gipsies are fully aware. Their hasty removal from the lane where the farmer saw them does not therefore prove that they were really guilty of the theft of which they had been accused by the farmer.

STRANGE CONDUCT OF A GIPSY MAN.

A gentleman residing at Ridge has informed us that a short time since a gipsy woman, tented in a lane close by, died of small-pox, and was buried in the churchyard of the above place. As the gipsy people have a great dread of all contagious diseases, especially of the one just mentioned, only two men, members of her tribe, attended her funeral. During its procession, and even when the corpse was lowered into the grave, and while the burial service was being read, one of the gipsy men persisted in smoking his pipe. Although he gave no special reason for so doing, there is no doubt he had an idea that it would be a protection to him against the fearful malady through which this member of his tribe had lost her life.

Be this as it may, it is nevertheless remarkable that although he escaped unharmed, the other gipsy who did not smoke was taken ill of small-pox, and died of it shortly afterwards, and we believe was buried by the side of her he had so recently followed to the grave. We do not assert that the use of the tobacco saved the one gipsy man from death, or that the death of the other was owing to his non-use of the same preventive means; we only mention this

as another singular incident connected with the life of the gipsy race.

The wanderings of the gipsies and their location even in the most secluded and out-of-the-way places have sometimes thrown them into unpleasant collision with officers of the law, who we fear in some instances have injudiciously and unnecessarily exercised the power with which they have been invested. In proof of this we may narrate

AN ENCOUNTER BETWEEN A GIPSY AND A POLICEMAN.

One day, early in the spring of 1870, we happened to be in the town of Evesham, the inhabitants of which were astir with wonder and excitement through a report having reached them of a terrible scuffle which had taken place between two men, one of whom was a gipsy, and who had been summoned to appear before the magistrate to be examined for an assault alleged against him.

Impelled by the same feeling of curiosity which induced great numbers of the townsfolk to be present at the examination of him they readily denounced "a roving vagabond," we hastened to the court, and there learnt the following particulars.

It appeared that Riley (the gipsy who had been summoned) and other gipsies were tented in a lane not far from Evesham, where they tied their horses by long lines to the hedges and left them to feed upon the grass. A policeman having discovered the retreat of these gipsies, and thinking no doubt that he had a just reason for interfering and showing his

authority, peremptorily ordered the gipsies to untie their horses, pack up, and at once to leave the lane: this the gipsies refused to do.

"Then I'll unloose the horses for you," said the policeman.

"You had better not," said Riley, who was a powerful man; "or you may rue it."

No sooner was the attempt made by the officer to carry out his threat than a fearful scuffle took place between the two men. The gipsy, however, wrested the cord from the hands of his antagonist, whom he sent reeling with great force against the hedge. The latter then took up a large-sized stone, which Riley produced in court, and struck the gipsy on one side of his head, which bled profusely. A stand-up fight between the two men then ensued. Blow succeeded blow in rapid succession; harder and harder the men contended for the mastery, until by the superior strength and science of the gipsy the officer was fairly vanquished, and no doubt very glad to leave the scene of the conflict, and so avoid further humiliation and punishment at the hands of those he considered to be "a lawless tribe."

It might have fared ill with Riley had not one of the parish authorities told the magistrates that the gipsies had his permission to camp in the lane, where they had done so before, and that they were quiet, and, as far as he knew, also honest and harmless too. All the adult gipsies of that encampment were present, "watching the case," and, of course, all alike anxious to hear the decision of the bench as to the punishment to be inflicted upon this member of their own fraternity. It was so evident the policeman was the aggressor in

this case that the magistrates, after giving the gipsies a few words of warning and good advice respecting their vagrant habits, imposed a fine of a few shillings upon the defendant, which was paid by his wife, who said, as she was leaving the court with the other gipsies, "Thank 'ee, gen'elman—it's better than we expected—thank 'ee, gen'elman." Having regaled themselves at a public-house, they quietly returned to their tents in the lane, which they soon left for another locality.

TWO COWARDS AND THE GIPSIES.

On one occasion when walking from Swindon, in Wiltshire, to a village about five miles off, to give a lecture on gipsy life, we happened to come upon a camp of gipsies, whose tents were pitched under a hedge in a recess of the road. Having interested them by repeating a few words and sentences of their own language, we told them what we were going to do, and that we should be returning to Swindon about nine o'clock on the same evening. We also said that if they should hear any sound of alarm coming from between them and the village, they were immediately to hasten to the spot from whence it came, assigning as our reason for making this request, that in our journeys home late at night we had sometimes been stopped by men we had reason to believe were intent upon robbery and mischief.

"All right, my Rei," said a muscular young gipsy man; "we'll be on the look-out, and if we should hear anything from the dark lane through which

you'll have to pass, we'll be there in a twinkling; as it isn't more than a few hundred yards off, and as the wind blows from that direction, we are sure to hear you."

We thanked them, and then hastened on to the village, in the schoolroom of which we gave our lecture.

We then left to return to Swindon. Having walked about a quarter of a mile after leaving the village, we found ourself in the narrow lane referred to by the gipsy, with a high bank and hedge on both sides. Although the stars were out, their light rendered us but small service. Suddenly, and unheard, two men came from the hedge and stepped right in front of us. We attempted to pass on, but one of them said, "Not so fast, sir, we want you!"

"Well, and *what* do you *want?*" we inquired.

"Just to know how you've got on to-night. We are aware of what you've been up to, and have a notion that you've pocketed a good bit of money, and as we are particularly hard up just now, we want you to hand a little of it over to us, and you must look sharp about it too, as we want to be off; and mind don't refuse, or we may *compel* you to give us what we ask for."

We knew that close by was a stile leading to a path crossing a field, and which cut off an angle of the road extending a considerable distance. So we said to them, "It's very dark here in the lane, let us get over the stile into the field, and then we can better see what we are doing. One of the men got over first, then we followed, the other man getting

over after us. We were all three then in the open field where the light of the stars rendered so much assistance that we could see enough of the men to know what kind of material we had to deal with. That they were not "professional highwaymen" we were convinced. Nevertheless, they appeared to be strong, determined fellows, and very awkward-looking companions under the circumstances. We have always entertained the idea they were not strangers to the neighbourhood, but that they lived not far off; knew all about the locality, and in all probability had actually heard our lecture.

Mustering up all the courage and determination we could, we said to the men,

"Let me tell you that your demand is not only wrong but a cowardly one. Two to one is by no means fair, but I am not so helpless as you may imagine. Close by is a gipsy encampment, to the men of which I spoke when coming here this afternoon. They know me well, and promised to be on the watch for me just at this time, and it may be they not only hear what I am now saying, but their eyes may be upon you. I have only to sound an alarm when three or four of them will be here in a few moments. I therefore refuse to give you any money, and defy you. I would advise you to go. If you remain you are sure to be punished by the gipsies in their own peculiar fashion, which you will never forget as long as you live."

The fellows were taken aback, looked at each other, but made no further effort to obtain a part of our money. Just at this moment a dog barked, and a voice was heard saying in a subdued tone, "Be quiet,

dog, do." The men then suddenly turned round, ran to the stile, got into the lane, and no doubt scampered off homewards. We then resumed our journey, soon came to the gipsy encampment, which had already been reached by two or three of the men who had been on the alert. After a little chat, and many thanks for their promises of protection, we hastened on to Swindon. Whether it was conscience that made cowards of the two would-be highwaymen, or their dislike to antagonism with the gipsies, it matters not. It is evident the latter acted in this case "as a terror to men as bad, if not far worse, than themselves."



GIPSY CHIEF AND HIS MEN IN COUNCIL.

CHAPTER VII.

THE TENTS, VANS, AND HOME LIFE OF THE GIPSIES.

Tents an ancient order of architecture—An aristocratic tent and how it was furnished—A chat in a gipsy van—Some cartes-de-visite—How the gipsies cook their food—Visit to the town residence of an old gipsy, and how we fared—The king of the Yetholm gipsies—The dwellings of his subjects—The domestic habits and industry of some gipsy women—Gipsy love of music—dancing and other amusements—Quarrels among the gipsies—Jealousy—Gipsies and the game laws—Poaching—A gipsy chief and his men in council—A disputed point—A wicked act—A gipsy's bill of fare—A gipsy dinner party—Employment of gipsies.

"Home of our childhood! how affection clings
And hovers round thee with her seraph wings;
Dearer thy hills, though clad in autumn brown,
Than fairest summits which the cedars crown!

> Sweeter the fragrance of thy summer breeze
> Than all Arabia breathes along the seas!
> The stranger's gale wafts home the exile's sigh,
> For the heart's temple is its own blue sky."
>
> W. O. HOLMES.

ALTHOUGH there are several orders of architecture adopted in the erection of houses, which show a certain degree of art, taste, and elegance, and afford great accommodation to those who live in them, it would be rather difficult to ascertain to what particular order the tents of the gipsies belong, save that it is one of great antiquity; although these dwellings show very little architectural genius, and give but scant convenience to their occupants. The use of tents dates a long way back in the history of the human race, so that from the custom of gipsies living in them we derive some support to the belief that modern gipsies are the descendants, or "remnants," as Hogg states, "of a race of old."

In describing the simple and primitive structure of the tents of our gipsy wayfarers, we may notice that, like more substantial buildings, they differ considerably in the amount of comfort and accommodation to be found within them. Some of them are wretched in the extreme, consisting only of a few bent sticks, tattered canvas, or old smoked blankets, which afford no proper shelter from the rain, and but poor protection from the severe cold of winter, while the occupants themselves are often so meanly and thinly clad and poorly fed, that they look as if they had formed a matrimonial alliance with poverty, in which they seem to be "steeped to the very lips." This condition does not, however, appear to affect

them as long as their liberty is not interfered with. They do not, as a rule, as might be supposed, repine at their lot, but are happy in spite of their privations, which they endure with patience and philosophical indifference, while each of them seems practically to say

> "While calmly poor, I trifle life away,
> Enjoy sweet leisure by my cheerful fire;
> No wanton hope my quiet shall betray,
> But, cheaply blessed, I'll scorn each vain desire."

Fortune has, however, been more bountiful in her favours to some of these "dwellers in tents" than to others. A few years since we visited an encampment of gipsies located in a grass field in the west of England, whose tents were lofty, spacious, and of the best materials. The green sward just within the opening of one of these tents was covered with carpet; at the other end of the tent were a good feather bed, bolster and pillows, and underneath a mattress, palliasse, and a thick layer of loose straw on the ground. The bedding was clean, and apparently of the best quality. On one side of the bed was a large chest containing (we were told by one of the occupants of the tent, a gipsy widow woman) choice china ware, plated and silver articles of various kinds, and other valuables; all constituting a sort of tent idol, which the widow and her daughter seemed to revere and almost to worship.

On the other side of the bed was a large cage containing a most garrulous grey parrot, who could utter not only words but sentences of the gipsy dialect. Over the head of the bed was a mirror, and

from the centre of the tent roof a paraffin lamp was suspended. There was, however, neither chair nor table to be seen. A rough deal box, used as a depository for the common crockery, was the only thing, save the ground, that could be utilized as a table. There were two or three hassocks, which we soon discovered were for the exclusive accommodation of a certain class of visitors who were specially anxious that these women should, by tracing the lines on the palms of the hands, or by some other means, reveal to them the store of good or ill luck the future might contain for them.

At the outside of the tent, and but a few feet from the opening of it, was the temporary fireplace, and behind it the cooking utensils. Belonging to the gipsies of this encampment were some vans; two of them had cost their proprietors one hundred and twenty pounds each, and both of them were fitted up and painted in a very artistic and superior manner. Each van contained a small bed and sitting-room well furnished, but were occupied only when heavy rains and high winds prevented the gipsies from living and sleeping in the tents, or when on their journeys they stopped on the wayside to rest only for a night or two. In the van belonging to the gipsy who was bearing the honour as chief of this encampment we noticed several cartes-de-visite tacked on the inside of the door.

"Whom do these represent?" we asked the chief. "Gen'elmen like yourself, sir," was his reply, "who have taken a little interest in our folks, like. If you'll give me your picture, I'll put it with the rest, so that when I *looks* at it, it will bring you to my

mind when we are many miles apart. I *hopes* you won't refuse me, as I have great respect, and something more than that, for you, for the kindness you have shown us in so many ways." The desired carte-de-visite was supplied, and added forthwith to the gipsy's travelling portrait gallery.

In cooking, the gipsies do not use the tripod so much now as formerly. Their pots and kettles are suspended over the fire from the top of an iron bar about five feet long, sharpened at one end, and bent at the other at right angles, about nine inches, and hooked at the end to prevent the pot or kettle from slipping off. This bar is planted deeply and obliquely in the ground, so that it may be firm, and the top of it may lean over the fire. It is also used for making holes into which to fix the tent sticks.

Although, as we have before stated, gipsies prefer a wide range of country in which to wander and to pick up a living, there are a few, and but a few, cases in which they have resided and plied their vocations in large towns. This will be seen in what subsequently took place some time after our interview with old gipsy Lovell, referred to in the second chapter.

Before we parted, Lovell expressed a hope that we should pay him a visit at his home in Agar Town as soon as convenient. We did so a few days afterwards, and found his residence to be a crazy, dilapidated van, which he said had been standing in the same place about twenty-three years, during which period it had undergone but few, if any, repairs. It was neither wind-tight nor waterproof,

and its interior presented a most uncomfortable aspect.

Old Lovell was at home, sitting as near the fire as he could get, smoking a short pipe, which his wife would now and then take out of his mouth to have, as she said, "just a whiff or two." She was, however, preparing for dinner, of which we felt very glad we were not expected to partake, as the appearance of the cook was by no means a recommendation to the viands. Both her hands and face seemed to be very innocent of soap and water, of which it was evident also that very little of either was used by her for anything. The floor of the van, some distance from the fire, was strewn with ashes, while an old table, two or three very rough, rickety seats, the pot on the fire, and even the little crockery ware we saw, were besmeared with greasy dirt, and all of them more or less unsafe and unsound.

On the occasion of our visit to this gipsy town residence the rain was falling heavily, and it was very difficult to keep clear of the wet which came through the leakages in the roof of the van. Little as there was in this gipsy habitation to induce a stranger to remain within it any length of time, we nevertheless did so, and subsequently paid many visits to this aged couple, from whom we received much information respecting the gipsy dialect, with which Lovell and his wife were well acquainted, and not only spoke fluently, but explained to us freely and without reserve. In this particular we were highly favoured, as gipsies are usually very reticent in reference to their dialect, which most of them

believe was invented by their forefathers for secret purposes. Although previous to our first visit to Lovell's van we had an idea that gipsies residing in towns had only a limited knowledge of their own dialect, it was now removed, and we felt much more inclined to believe that gipsies in England, and in other countries, strive, as much as possible, in the most mysterious manner, to perpetuate their separatedness from all other people among whom it may be their lot to wander.

An able writer in 'Hogg's Instructor' says, in referring to

THE KING OF THE YETHOLM GIPSIES,

that "the King solemnly averred to us, when we inquired how he liked his wandering life, that during the winter months in which he was compelled to abandon the camp and the wayside for his snug cottage, he never felt thoroughly well; but that as soon as the spring came, and he could once more sleep in the open air, he renewed his strength. The refreshing influence of the beauties of Nature, the freedom from restraint, the careless life, and the jocund spirit, 'turning to mirth all things on earth,' contributed as so many hygienic agents to reinvigorate his frame. When he reverts to the days of his youth, and talks of the greenwood and the glen, his eye kindles, and the spirit of his earlier years seems to return, so thoroughly has his heart been wedded to the wandering habits of his boyhood. . . . To wander in pleasant valleys, to escape from the irksomeness of labour, and to know

no control, present strong temptations when contrasted with the severe toil with which the peasantry are familiar."

Mr. Baird, who had a thorough knowledge of the habits of this people in Scotland, tells us that

THE DWELLINGS OF THE YETHOLM GIPSIES

are by no means of the first order. "Enter," he says, "the dwellings of most of the young married people of the tribe, and the only furniture you will probably see is a stool, or a broken chair, which supplies its place, a pot or a pan, it may be a kettle, and in a corner of the apartment a little straw, confined within boards or otherwise, upon which are thrown a dirty blanket or two, with perhaps a coarse rug, between which the whole family nestle during the night. The windows are probably broken, and the whole room has a desolate appearance."

But to this dark, miserable picture of gipsy life there are exceptions, to which we have already referred. "We know," says another writer, "gipsies whose houses are perfect patterns of cleanliness and order." Adverting to the scant comfort and convenience in the winter homes of the Yetholm gipsies, one can hardly be surprised that their occupants should long for the return of spring, with its flowers, freshness and beauty, when they can erect their tents in the mossy glen, by the mountain side, or under the blossoming hawthorn hedge, where purest breezes blow and Nature's woodland singers make the welkin ring with their soft and sweetest warblings.

While the external appearances of some men and

women, seen under different circumstances, are in many cases indicators of their tastes, habits, and general manner of life, they are not at all times safe criterions by which to judge either of them, or the race to which they may belong. For instance, numbers of men worth thousands of pounds a year have been known to be so miserly and mean as not only to neglect clothing themselves in decent attire, but even to appear in our public streets wearing habiliments of so wretched a kind that the most needy of our peasantry would scorn to put them on their backs.

These remarks, in some measure, apply to English gipsies. The old faded shawls and frocks worn by many gipsy women, the shoeless and stockingless legs and feet of the children, their long, rough, and uncombed hair, and the common material of the coats and other garments of some of the men, which are often very redolent of stale tobacco pipes, stuck it may be in the hat-band, or lodged, when not in use, in one or other of their pockets, and particularly the dingy drabby yellow complexions, both of some of the men and women, seem at first sight to indicate that the gipsy people utterly ignore all necessary ablutions and other laws of health, that they pay no regard whatever to the duty of cleanliness, in consequence of which the whole race should be denounced as "a dirty set."

However true this may be in some cases, there are many gipsy men, and women too, to whom the above remarks are not applicable.

On some occasions the men belonging to the better class of gipsies wear clothes of good and

costly materials, which they usually have made in a peculiar fashion, and to fit well. This is especially the case with the younger men of some of the tribes. Many of the women are equally particular in reference to what they call their "best dresses," to which we shall again refer in a subsequent chapter. Whatever truth there may be in the alleged laziness of some gipsy men, much may be said in commendation of

THE DOMESTIC HABITS AND INDUSTRY OF GIPSY WOMEN.

We can assert from practical knowledge that numbers of the females of these nomadic tribes are very particular in the cleanliness of their linen, which may often be seen nearly as white as snow lying on the grass, or hanging on the hedgerows near their encampments. As most gipsy women object to entrust their property, such as cloth, calico, worsted, or other materials intended for wearing apparel, in the hands of strangers, the necessity of making their own garments falls upon themselves. The result is, that by the constant use of the needle, both old and young amongst them are good seamstresses and knitters; some of them are embroiderers, and even crochet workers; while not a few are clever in making fancy articles of various kinds, especially small coloured baskets for the work-table.

As a people they have a notion that recreation is a necessity and an important element in the happiness of life. They indulge, therefore, in many kinds of games, sports, and pastimes, including

racing, jumping, feats of strength, sparring, athletic exercises, and other things peculiar to them as a race, but in which no one else but those of their own tribes are permitted to take a part.

GIPSIES ARE GREAT LOVERS OF MUSIC.

In the early part of their sojourn in England they were our street musicians; and even now gipsy fiddlers are often engaged to play the violin at village feasts, wakes, and rustic weddings. Their favourite instruments are the harp, fiddle, tambourine, and tin whistle. Such apt pupils in music are many of them, that if they had proper facilities and efficient tutors they would be no disgrace whatever either to the most eminent composers or to the most accomplished musicians. We know a gipsy child who, when only nine years old, was taught to play on the piano by a lady in Edinburgh, and in a short time became very proficient in that kind of music.

It was in the autumnal part of the year, and not very long since, that we happened to be crossing a field in a solitary part of Gloucestershire, when to our surprise the notes of some kind of musical instrument reached our ears. Proceeding on our way in the direction from which the sound emanated, we espied some smoke curling lazily upwards behind some trees not far off. Passing through the gateway, we discovered a little way down the lane to our left hand a gipsy tent, from the fire of which the smoke was ascending.

Thither we hastened with all speed, in hope of

resting a little while, and having a chat with the gipsies. But we were disappointed, as the adult occupiers of this fragile dwelling were absent, having left early in the morning to ply their vocations in the surrounding villages, at lone cottages, gentlemen's and farm houses. No one was there save two boys, one of whom was lame, and amusing himself and his tawny brother by playing a tin-whistle, for which he never had invested more than twopence, or it may be threepence at the most. That he had what some people term "a musical talent" was evident from the ease and rapidity with which he fingered the instrument, and, we may say, from the sweet sounds he brought out of it. Indeed they were so wonderful that had the surroundings of that lame gipsy boy been of a more favourable character than they were, we could almost have prophesied for him a future popular and successful musical career.

To this hour we remember the half sweet melancholy we felt in that quiet spot as the music of the whistle seemed to blend with the gentle breeze, and to be softened as it travelled along the narrow lane, and then coming back in subdued reverberations from the trees and the side of a hill not far off.

As we believe gipsies constitute one family, it may not be inappropriate to mention that on the continent, particularly in Russia, Hungary, and Transylvania, many gipsies have become very popular as singers in cathedrals and churches, and have often been employed to sing before princes and fashionable assemblies both private and public. In Spain some of the Gitanos are theatrical per-

formers, and cases are not infrequent in which they have attained great efficiency and popularity.

A gentleman with whom we are intimately acquainted has informed us that during his residence in Hungary he knew of several gipsy women who were popular as public singers, and of one in particular, whose voice was of such remarkable sweetness that she was almost constantly engaged in singing at concerts given in the private mansions of the rich and noble for many miles around, and for which she was always very munificently paid.

Reverting, however, to English gipsies, we may remark that they seldom sing, having but few songs of their own. When the women attempt to sing they never aspire to anything beyond a simple ditty over the washing-tub, or a soft, low, lullaby to their dark-eyed infants. Nevertheless, music, both vocal and instrumental, has charms even for this despised race, who, like more refined people, are susceptible to its soothing power.

In days of yore, long ere our hills were tunnelled, our rivers crossed, or our valleys were invaded to make way for railway trains, it was sweet to listen to the wild music which, emanating from some gipsy camp in a secluded dell, mingled with the rich notes of the nightingale and other birds of song, just as the sun, on his vermilion car, sank below the horizon in the distant west. Although inroads have been made on the haunts of the gipsy tribes, and their music is not heard so often now as formerly, the old love of it still lingers in the tents, and lives in the hearts of this singular people. Their home life is now and then enlivened by music and dancing,

especially when the women have had "good luck," and the men have been successful in their speculations. It is then they indulge, more than they usually do, both in eating and drinking.

Much, however, as gipsies have been accused of being addicted to intemperate habits, we can confidently state, so far as our knowledge of them goes, that as a rule they do not habitually drink to excess in their own encampments. Still, it must be admitted that on the occasion of a wedding of two of their own race, intoxicants have been in some cases too freely indulged in. But this habit is not *peculiar* to *them*.

As before intimated, it sometimes happens that after they have been favoured with a few of "fortune's smiles," they are so light-hearted and become so merry that a tune on the violin is proposed, to which all that are able and so disposed dance with great hilarity, especially to that known as "The White Cockade." But if gipsies indulge in old and well-known country dances, they are not ignorant of modern ones. Many of the men dance well, and the women and girls generally move lightly and elegantly, and all of them seem to enjoy the pastime.

Although one of the worst traits of the gipsy race is a deep, dark, and bitter spirit of revenge, all those belonging to it cannot be justly charged with being worse tempered than other people. Many gipsies are quiet, patient, long-suffering, and often remarkably pleasant in speech. There are times, however, when their tempers get ruffled, and their anger excited. They do not always give

notice of their pent-up wrath by previous grumblings and threats, but often have been known to blaze up suddenly, like one of their own camp-fires of dried sticks. One writer observes that

QUARRELS AMONG THE GIPSIES

do not often take place, but when they do they are dreadful. The laws of the country in which they sojourn have so far banished the use of knives from them that they only grind them, otherwise these conflicts would always be fatal. They fight like tigers, with tooth and nail, and knee and toe, and seem animated only with the spirit of demonism. Luckily the worst weapon they use is a stick.

We have known gipsies sometimes come to high words among themselves about the most trivial matters, on which occasions they have applied to each other the most degrading epithets. These disputes have now and then resulted in severe pugilistic encounters between the men, and even some of the wives have contended with their husbands for fistic honours.

Jealousy, "the many-headed monster of the pit," is sometimes the cause of quarrels, and a source of great unhappiness amongst this people. If a gipsy husband should once entertain an idea that his wife has in any way wronged or deceived him, or been unfaithful to him, he becomes unhappy, unsettled, and vindictive, and will even go so far as to threaten to be avenged by the death of the offending and suspected parties. It is often very difficult to remove this jealousy, although the strongest proof

may be given that the wife is innocent of the crime alleged against her; and it is only after the lapse of a long time, and by the consistent conduct, constant attention and affection of the wife, that the husband becomes reconciled, or cheerful and agreeable as on former occasions.

That this dark picture is not exclusively one of the life and character of gipsies, we have ample proofs in the daily accounts which appear in our newspapers, of quarrels and murders amongst those who have had greater advantages of education than has ever been the lot of these wandering tribes.

The ill-feeling engendered by quarrels amongst the gipsies is not of long duration. A night's sleep generally suffices to soothe down all irritability of temper, and to calm the perturbed passions of their worst nature; while sober reflection on the following morning, and the recollection that they are an isolated and despised race, seem to heal the breach between them, and to make them as good friends as ever.

Notwithstanding the conditions imposed by the game laws upon sportsmen, and the power with which our rural police are invested, and the legal authority they have in arresting those who indulge in poaching proclivities, many gipsy men possess a rifle or duck gun, in the use of which they are both industrious and expert. But they take care that the game they kill shall be flying overhead, for which the reason is obvious.

To say that they are never guilty of snaring and trapping ground animals would be concealing the truth; but to assert that they are guilty of all the

poaching acts for which they have been blamed would be incorrect. It is not, however, by the above methods only that they sometimes secure a good dinner of animal food, but by the use of lurcher dogs, whose peculiarity is to hunt without making any noise, and then returning to the gipsies cautiously and quietly with a hare or rabbit they have succeeded in capturing. The lurcher is highly valued by the gipsies, and well trained by them for the special purpose referred to.

Immoral as this people may be, the better sort of them will not allow the use of obscene language before their wives and daughters. Male members of the tribe thus offending are not only reprimanded, but, if contumacious, are often outlawed, at least for a time.

When a dispute takes place between the members of the same encampment about any proposed plan for the attainment of a special object, or respecting the direction they shall take in their travels on the morrow, and the matter cannot be amicably settled between themselves, the presiding genius and arbiter is appealed to, whose authority is acknowledged, and whose decision at once ends the contention.

We shall now adduce an example as an illustration of the truth of the statements we have just made.

A GIPSY CHIEF AND HIS MEN IN COUNCIL.

It was on a bright October morning a few years ago that we visited an encampment of gipsies, near the river Severn, who seemed to be "a little out of sorts" one with the other. Some incident or other had evidently disturbed them, for we saw on almost

every face an expression of dissatisfaction and ill-humour. An unpleasant discussion on some difficult question had, it appeared, taken place among them, in the settlement of which they could not at all agree. The chief of the clan, who was then appealed to, exercising the authority with which he had been invested by the other gipsies, gave an order that the male adults should assemble at once at a given spot, which they immediately obeyed. It was to us an interesting and novel sight. There stood the chief, a stalwart fellow rather more than six feet high, and around him were grouped eight or nine men, all of whom were dressed in velveteen or corduroy coats and trousers; two or three of them had on red plush waistcoats, the legs of most of the older men were enveloped in leather gaiters, and round their necks were coloured *poshniknes*, while the usual dome shaped broad brimmed hats were worn by nearly all of them. Noticeable in the group were two aged men, who leaned for support upon what looked like young ash saplings six or seven feet high. Indeed such was the general appearance, the bronzed faces, and dark hair of the men, that we might have fancied they were a band of North American Indians concocting some plan for a raid upon the homesteads of some European backwoods-men, whom they considered were intruders upon territory exclusively belonging to them. A few feathers and skins would have made the picture, according to fancy, almost complete.

The point in dispute having been introduced was discussed with considerable earnestness by the gipsy men, and many pros and cons were advanced concerning it. The chief, after he had dismissed the

assembly, informed us that the subject on which the gipsies could not agree was hardly of sufficient importance to justify either so much waste of time or the trouble it had involved. It was simply whether it was right or not for another gipsy to use the same hawking licence that bore the name of some one else belonging to their tribe. The chief said he told them it was illegal to do so, and that such a thing was rather risky, and very likely to bring trouble upon those who might use the licence without proper authority. To this decision they were bound to accede; whether the gipsies strictly carried out this idea or not we never had an opportunity of ascertaining.

Although gipsies escape most of the disorders common in large towns, typhus fever is often fatal to them. Their dread of it and of the small-pox and measles drives them almost to distraction. They are not, however, more subject to rheumatic affections than other people. When they are afflicted by the last disorder they usually eat large quantities of mustard, as they believe it to be the best specific they can have recourse to for this complaint.

Many gipsies have been accused of carrying in their pockets small bottles containing a liquid called "drow," which has a property not only intoxicating but destructive to animal life. This liquid the gipsies have been charged with pouring into pig troughs, knowing that at their next meals the pigs would take it with their food, and that death would quickly follow. Just about the time this takes place some gipsy or other is sure to be passing, to whom the owner of the pig or pigs is certain to make known his loss. An inquiry by the gipsy as to the disposal

of the body usually ends in an offer of it for a very trifling sum, it may be a shilling or two, and in some cases the gipsy receives it without payment, conditionally that he will take it away at once. This is speedily done, and thus the gipsies have a good supply of food for some time to come. We may here remark that the "drow," although fatal to life, in no way affects the flesh of the animal, or deteriorates its value. It is, however, right to state that this practice is resorted to only in cases of great hunger or extreme emergency.

A GIPSY'S BILL OF FARE.

"There is no accounting for taste" is a common saying, and is particularly applicable to the gipsies as regards some kinds of food of which they frequently partake. We refer, first, to the hedgehog, whose flesh they prefer to hare or rabbit, and which an old gipsy woman once said, "was ever so much more delicate and flavourable than that of any other animal eaten in England."

The gipsies sometimes roast the hedgehog *before* the fire, but their usual and favourite method of cooking it is as follows: They first stun the animal by a heavy blow, then cut a slit in the skin the whole length of the back; it is then enveloped in a coating of clay about half an inch thick, after which it is placed in a hole in the ground, and a fire made over it. When the clay is well baked it is taken out and broken, but the heat having caused the spines of the hedgehog to adhere to the clay very firmly, they are almost inseparable from it. The

body therefore comes out without the skin, and, being well-dressed and full of gravy, presents a tempting dish to the appetites of those for whom it may have been intended; but as the animal is a very small one, we hardly need say it is soon devoured.

Snail soup is also another favourite dish of the gipsies, and one which old esculapian gipsy women recommend to persons in delicate health. In the month of February we visited a gipsy family who were staying in a lane not far from Wootton-under-Edge. The north wind was keen and strong, and as it swept through the leafless trees produced a doleful sound. Partially sheltered from it by the hedge and an old canvas tent sat a gipsy mother and three children belonging to the Locke tribe of gipsies. By the side of the smouldering embers stood a coffee pot without lid or handle filled with snail soup, which was to constitute the mid-day meal of this family. Although it was by no means unpleasant to our olfactory nerves, the idea of drinking or eating these slippery-looking creatures was too repugnant for us to accept the invitation to taste a little of it so kindly given by the woman.

On one occasion when travelling through Hertfordshire we saw a man some distance off, standing by a bridge which crossed a narrow stream running under the roadway, and very busily engaged in something which appeared to absorb the whole of his attention. When we reached the bridge we discovered the man was a gipsy, who, having picked up a capacious pocketful of snails, was taking them out one by one, and then, by striking them on a stone of the bridge, separated these slimy animals

from their shells (which he threw away), but the divested bodies of which he put into his other pocket.

Although we asked him in a very quiet, civil sort of way what he was going to do with the snails, he did not appear to be very well pleased with the question, for there was an expression both on his face and in his dark eyes which seemed to say, "It's like your impertinence to pry into other folks' business, so you had better walk on and attend to what may concern you more than asking me what I am doing or intend to do." But whatever he thought or felt, he made no *rude* remark, but spoke very civilly to us in explanation of his object in securing the snails. He said he was very "hard up" for money, and as he could not afford to *buy* animal food, he was going to have as good a meal as he could get out of stewed snails. Although we did not covet the gipsy's anticipated feast, we bade him good-morning, and left him to finish his work, the *thought* of which we felt was quite enough

"To cloy the hungry edge of appetite."

A GIPSY DINNER PARTY.

Many of the gipsies are now more choice and clean in the food they eat than they formerly were. Many of their women are capital cooks, and have a thorough knowledge of what constitutes an agreeable and substantial meal.

We were once present when a gipsy family were dining. The repast was a plain and savoury one. It consisted of boiled rabbit and pickled pork, melted butter, and two or three different kinds of vegetables.

Soon after dinner the gipsies had tea, new bread and fresh butter. The green sward was their table, over which they had spread a clean white cloth, and around it the members of this family were seated cross-legged, and apparently without feeling the least inconvenience from this half doubled-up position.

The plates and dishes were of a superior kind; the lids of the mustard-pot and pepper-box were of silver; the cream jug was of the same material; and they used ivory-handled knives and silver forks. We learnt afterwards that these things were not for every-day use, only when a visitor was expected, or on any very special occasion.

There are, however, very many gipsy families who cannot afford these indulgences. Their food is often very scarce and coarse; their cooking utensils are but few in number, and of the commonest kind. In what we have stated we see two opposite and distinct phases of the home life of these wandering tribes.

Gipsies are fond of tea, but often use English herbs as substitutes. Both the men and women are partial to tobacco, which they smoke and chew, and in some cases swallow the juice.

EMPLOYMENT OF GIPSIES.

English gipsy men but seldom perform what may be called hard labour. Now and then one of them may be seen squatting under some sheltering hedge, or beneath his rude tent making clothes-pegs, or butchers' skewers, or it may be useful and fancy baskets. As before stated, some of those who live in

or near our large towns grind scissors, and mend cane-bottomed chairs, and some do a little in repairing umbrellas. Many gipsy men deal in horses, Welsh and Scotch, or Shetland ponies, and are in consequence generally seen at our fairs, buying or selling them. A gipsy family named Hearne, who had two or three horses and carts, earned a living by conveying gravel, wood, and coal for the gentry and others in the town of Uxbridge.

The sale of articles, especially tin-ware, manufactured by the gipsies, chiefly devolves upon the women. Young gipsy girls carry baskets containing a miscellaneous stock of useful and fancy articles, including nail and tooth brushes, combs, pins, needles, thread, thimbles, trinkets, finger-rings, gold-*looking* chains, small French pictures, boot and stay laces, buttons of many sizes, shapes and colours; and in winter time worsted mittens, knitted by themselves, may be seen in their baskets. These they offer for sale with the two-fold object of disposing of them and telling fortunes where they see an opportunity, for an old dress or shawl, and money where they can obtain it.



A WEDDING PRESENT TO GIPSY GIRL.

CHAPTER VIII.

GIPSY WEDDINGS, BIRTHS, BAPTISMS, ETC.

Gipsy courtship—Gipsy man and his pint measure full of sovereigns—A wedding present—Marriage of William Lee and Ada Boswell—Gipsy wedding in a sand-pit—Fiddling, dancing, carousing—The author one of the spectators—A lady's misplaced affection—A marvellous and strange story—A gipsy chair-mender—The farmer's widow and gipsy Smith—The young mechanic and gipsy girl—Gipsy law about marriage—Births of gipsy children—The midwife, and gipsy child born one midnight under a hedge—Baptisms of gipsy children—Cl——a Lock and the rector—An interesting interview.

"I saw two beings in the hues of youth,
Standing upon a hill, a gentle hill, * * *
These two, a maiden and a youth, were there
Gazing—the one on all that was beneath,
Fair as herself; but the boy gazed on her;

> The boy had fewer summers, but his heart
> Had overgrown his years, and to his eye
> There was but one beloved face on earth,
> And that was shining on him." BYRON.

WIDELY as the numerous tribes of mankind differ from each other in many of their notions, habits, customs, religious ceremonies, and dispositions, all of them are, more or less, susceptible to various human passions, especially to that called *love*, referred to in the above lines by Byron, and which in all ages and countries have produced tendencies and results of a similar kind. Marriages of men and women in some form or other are almost as universal as the passions which render them necessary.

Gipsies, however ignorant and depraved they may be, are influenced by the same emotional powers as are those to whom we have just adverted. We shall therefore attempt to give some information on the marriage ceremonies, births, deaths and funerals, as they take place amongst the gipsies of this country. As by this nomadic race various preliminaries have to be attended to, and certain laws and conditions agreed to and obeyed before marriage can take place amongst them, we shall first briefly glance at

GIPSY COURTSHIP.

We have been informed that gipsy custom and laws require the full consent of the parents or guardians on both sides before those of their tribe who are candidates for matrimonial honours can be united in wedlock either according to their *own usage* or the law of the land. They must be be-

trothed two years previous to the marriage, during which period they are strictly forbidden to enter the camps in each other's company, or to have any clandestine meetings beyond the place where they may be sojourning. Should they violate these rules the intended marriage may not take place, at least not amongst themselves, and the delinquents may be outlawed by the rest of the gipsies.

It has sometimes happened when gipsy parents or guardians on either side have objected to the union of two of their young people that the latter have run away to another district, in the parish church of which their marriage ceremony has been performed. But although they have thus been legally made husband and wife, in some cases they have not rejoined their families until two years afterwards. If, however, the parents of the girl have ascertained that she has been kindly treated by her husband, they have forgotten all past grievances, and frequently shown their approbation by great generosity towards them, although they had at one time so much disapproved of their daughter becoming the young gipsy's wife.

Many gipsies are now married according to the rites of the Church of England, which some of them think to be much more binding upon them than their own mode or ceremony, so common amongst them even within our own recollection.

GIPSY WEDDINGS.

A gipsy marriage was celebrated not long since in a village church near Bristol. When the party

returned to the encampment in a lane not far off, the bride's father threw a pint measure full of sovereigns into the girl's lap, saying, "There's your wedding present, my child, and may God bless you."

A few years since a gipsy wedding took place in the parish church of Hillingdon, near Uxbridge. The gipsies were gaily dressed, and the marriage was one of unusual parade and expense. On these occasions gipsies keep up their carousals for many days, during which time they spend large sums of money, generally hoarded up in small amounts for a long period previously and for the special purpose to which we have adverted. On these occasions gipsies are singularly extravagant in the purchase of comfits, and such like sweetmeats, some of which are eaten, while not a few are scattered on the grass near and around their tents. The special object of this custom we have never been able satisfactorily to ascertain. We have some reason, however, for believing that in the gipsy people there is a latent feeling of superstition connected with this practice, the observance of which they imagine constitutes a favourable augury of future good to themselves as a race both collectively and individually.

A few weeks since an account of a gipsy wedding appeared in one of our newspapers, which it describes as follows: "An interesting ceremony has been performed in Bunbury parish church, Cheshire, in the marriage of William Lee and Ada Boswell, two gipsies residing at Haughton. The bride was attended by one bridesmaid, Morgiana Lee, while the bridegroom was accompanied by his brother. The bride was attired according to gipsy custom in a

dark green dress, with white lace apron and cap, and she also wore a wreath of gold leaves. The bridesmaid was robed in a peacock blue velveteen dress, with white cap adorned with pink chrysanthemums. The service was performed according to the rites of the Church of England by the Rev. W. Lowe, Vicar. Afterwards, on the invitation of Mr. and Mrs. Garnett of Haughton Hall, who accompanied the parties to the service, the bride and bridegroom, together with a number of gipsy friends and companions, went to the Hall, where breakfast was served in a gipsy tent on the lawn. Toasts were proposed in the Romany dialect."

GIPSY WEDDING IN A SAND-PIT.

It was on a cold morning in the month of November some years since, that we started on a walking journey to a village about six miles away from the one in which we had slept during the previous night. The outlook was by no means a pleasant one. The roads were dirty, rough, and lonely. A thick fog hung over the landscape; the leafless hedges seemed to come into view like grizzly bears, increasing in size as we approached nearer to them. The trees looked like gaunt spectres stretching their long trenchant claws, which, swaying gently, so gently that their movement was hardly perceptible, reminded one of the tentacles of the sea anemone, which that animal uses to secure any prey that may come within its reach. It was a cold, almost freezing kind of silence that surrounded us. There was not a sound which indicated the existence

of active life, save that of our own footfall in the rutty, chalky-mud road in which we were walking.

We had proceeded on our journey a little over three miles when the silence was broken by the faint noise of some kind of music. We stood "stock-still" and gazed all round, but could see no sign of either animal or human being. We, however, resumed our journey, and as we proceeded the sound of music mingled with that of human voices reached our ears. On we trudged, and ere long came to an encampment of gipsies in a sand-pit by the side of the dreary Yorkshire lane we had chosen, the sooner to reach our destination.

The fog had by this time partly cleared away, so that there was no difficulty in comprehending by a few glances the whole scene now open to our view. If it was not Pandemonium represented, it was certainly the most exciting affair we ever witnessed in a sand-pit. In attempting a description of this novel spectacle we may refer to an old gipsy man with silvery hair, and bronzed wrinkled face, with but one eye, and who was standing on a little mound playing on a violin, which had only two strings to it, that well-known tune "Haste to the Wedding," to which the younger gipsies were dancing with great hilarity.

There were several tents, at the openings of which fires were burning, crackling and blazing away as if to contribute their share to the general commotion. While some of the older women were watching the dancers, others were busily engaged in culinary preparations, which seemed to indicate that something more substantial and agreeable than fiddling

and dancing would follow by-and-by. This picturesque sight was apparently much enjoyed by the swarthy-looking masculine gipsy chief of this particular encampment of gipsies, who stood with his hands in his pockets steadfastly gazing upon the dancers.

The chilly air of that November morning, the strange out-of-the-way place in which what we have already described was taking place, and likely to take place, so excited our curiosity that without invitation we walked up to the chief, bade him good-morning, and then asked him the cause of all this merriment, to which question we received a reply which indicated that he regarded our visit as an intrusion, and our interrogation as a prying and impertinent one.

Whether this man, who had been elected to the dignity and invested with the authority of Gipsy Chief, considered that this fact and the presence of his fraternity rendered the sand-pit far too sacred to be defiled by the imprint of a Gorjo's foot, we know not; but seeing how matters stood, and that we were in a little danger of a summary ejectment by physical force from the place where we were both standing, and not liking the idea of having to beat an ignominious retreat, we made an apology for what the chief no doubt considered to be our want of courtesy to so dignified a person. That he had graciously condescended to accept our apology was evident from the effect it had produced in him, not only in chasing the frown from his brow, but by inducing him to communicate to us in a very pleasant manner the information we had asked for.

"Well," he said, "if you *wants* to know, I'll tell you. We're going to have a wedding."

"A wedding," we said, "what, here in this sand-pit? Is it not a very strange place for such a ceremony as a marriage to be performed in?"

We then took a survey of all the tents and their occupants, as well as of those engaged in the dance. The chief noticed this, and asked, "What are you looking for?"

"Looking for," we replied; "you said just now you were going to have a wedding of two of the young gipsies."

"Certainly so, I told you that, and I *thinks* it's plain English, is it not?"

"Oh, yes," was our reply, "plain enough, to be sure, but it is not so plain that you have made all the necessary arrangements for such an event. I was, therefore, looking for the minister who is to join the young folks you speak of in the bonds of matrimony."

"Oh, you are looking for the parson, are you?" he said, and then laughed very heartily. "The parson, indeed," he repeated, and then said, "why lor' bless you, sir, we gipsies never *uses* them sort o' things at our weddings; *you* may do so, but *we* generally manage the business without them. Now look here, as you seem to be a little bit curious and ignorant, too, about the matter, if you *likes* to stop a short time you shall see our way of making our men and women husbands and wives." Of course we consented to do so, and thanked him for the opportunity.

It appears the two young gipsies referred to had

finished the period of their betrothal, and were that morning to be married in true gipsy fashion. By order of the chief the music and dancing ceased. Two rows of gipsies with about twelve or fifteen in each row were formed, standing face to face, being between four and six feet apart. Half-way down between these rows two gipsies held up a broomstick about eighteen inches above the ground.

All being thus far in readiness, the chief called out the name of the bridegroom, who was a very handsome gipsy man about twenty-two years of age. His hair and eyes were very dark, and the conformation of his face strongly indicated the race to which he belonged. He had on an olive-coloured velveteen coat, red waistcoat, and a glaring-coloured *poshniknes*, or kerchief, round his neck. In person he was tall, muscular, and well made. In obedience to the chief's command he came from a tent at one side of the encampment, walked between the rows of gipsies, stepped over the broomstick, turned round, and then stood with his arms akimbo waiting the arrival of his intended wife.

The chief then called out the name of the bride, who came from a tent at the opposite side of the encampment. She was about nineteen years of age, rather short of stature, apparently of a healthy and hardy constitution, while the pearly lustre of her eyes and long dark glossy hair seemed to identify her with the purest remnant of the gipsy race. She also walked between the two rows of gipsies, tripped very lightly over the broomstick, which she had no sooner done than the young gipsy man, in the most gentle and gallant manner imaginable, took her in

his arms and completed the ceremony by giving his new-made wife some of the loudest kisses we ever heard in our life.

While all this was going on we were standing by the side of the chief, gazing intently and curiously on the scene before us. "There now," said he, turning to us, "that's the way in which we *manages our* weddings; they two be now man and wife, and I hope nothing unpleasant will ever part 'em;" and perhaps, as he thought to make a lasting impression upon our mind of what we had witnessed that morning, he gave us a tremendous thump on the ribs with his heavy elbow, which not only nearly took away our breath, but for a few moments all recollection of what had transpired. We however soon recovered from the effect of what we shall always regard as the least expected, and we think the least intended, but certainly one of the heaviest sledge-hammer blows we ever received in our life.

As soon as the ceremony was over, the music and dancing were resumed; the whole of the members of the encampment had suspended business; preparations for a good feast, indeed we have some reason for saying, for "*a kosko romany hauben*," were going on; every face looked bright, and every heart seemed joyous. The men smoked, the women talked volumes, the children shouted and frolicked, the old horses grazed by the side of the banks, the donkeys nibbled their coarse food with a self-satisfied air, and looked as if conscious they were to have that day's respite from their weary toils; even the two or three dogs that were there wagged their

tails as if in anticipation of an extra feed, or of better and a larger quantity of rations than usual, even without the trouble of having to hunt before any dinner could be allowed them.

Having remarked to the chief that their mode of marrying was not only a strange one, but so brief that it could hardly be considered as sufficiently binding upon the parties united in such a manner to induce them to fulfil all the legal, social, and domestic duties a married state necessarily imposes,

"Never you mind about that," was the chief's rather curt reply, "let me tell you that those young folks just married not only know what their duty is to themselves and to us too, but may be they'll carry it out, or attend to it, every bit as much as some of those do who get married in your fine churches, chapels, and such like places."

Time had sped on rapidly, and it was now past noon before we were reminded of the ostensible cause that had brought us into that lonely part of Yorkshire. After thanking the chief for allowing us to witness what we have described, and expressing a hope that the newly wedded pair would be happy, we bade him a "cushty divvus," and went on our journey. Although we saw no more of this encampment of gipsies, we subsequently heard that they had kept up their carousals in the sand-pit for several days, and had been guilty of excess both in eating and drinking, having spent about fifty pounds on the occasion.

A mere superficial acquaintance with gipsies, or a casual visit to their encampments, can never give an adequate idea of the variations incidental to their

wandering life, which has its dark as well as its bright side. As we were walking along and musing over the scene we had just witnessed, as described above, we were forcibly reminded of a verse in one of Eliza Cook's poems, in which she graphically describes this one phase of gipsy life. The gipsy chief alluded to, in the treatment we received from him, and in the information he gave us, practically said to us:

"Our fire on the turf, and our tent 'neath a tree—
Carousing by moonlight, how merry are we!
Let the lord boast his castle, the baron his hall,
But the home of the gipsy is widest of all.
We may shout o'er our cups, and laugh loud as we will,
Till echo rings back from wood, welkin and hill;
No joy seems to us like the joys that are lent
To the wanderer's life and the gipsy's tent."

It is somewhat remarkable, as before noticed, that although some gipsy girls have been induced to marry men not of their own race, but very few gipsy men have married our women. But we may here assert that it is not because they have no opportunity to do so. Leap year, or no leap year, and strange as it may at first sight appear to the reader, many cases are known in which, not only peasant women, but even ladies have fallen in love with handsome gipsy men, have essayed the courting, and offered hand, heart, and fortune to them if they would but consent to marry them. But tempting as most of these offers have been, the cases are very rare in which they have been accepted. The following story bears out the remarks we have just made.

A LADY'S MISPLACED AFFECTION.

Some years ago we knew a young gipsy man, who, on account of the conformation of his face and certain physical characteristics, might have passed muster for a genuine Spaniard. One day, as we stood chatting with him near his tent, he told us he was in a little difficulty, respecting which he wanted our advice, and then said he hoped we would give it him freely and as a friend.

"Certainly," was our reply. "But what is the difficulty you speak of, George?"

"Why, it's just this, sir," he said. "A short time since we were camping near a large fashionable town, where we were visited by great numbers of the respectable folks—gentry you calls 'em—but there was one lady who came to see us every day, and I think we were worth seeing, as we numbered about sixty men, women and children; well, it was soon noticed that the lady I speak about always made her way towards my tent. At last she spoke to me, asked me my name, and a lot more things like, some of which I didn't care about answering. That's a sort o' thing you must know we gipsies don't like. If we're asked no questions, we can't tell no lies in answering them.

"Well, I couldn't make out how it was that this said lady should make a point of coming to chat with me. But I ought to have known—leastwise my brother, who was living with me, saw through it as clear as glass. 'Why, George,' he said one day, 'that woman's in love with you, as sure as ever I got

them ten shookories from that Gorjo the other day for a thing that wasn't worth one.' And he was right, for at last she said she loved me, and that she had tried to stifle the passion but couldn't; and then she said she wanted to marry me, and that if I didn't consent she couldn't live, and she sobbed fit to break her heart. And then my heart came on awful, for I couldn't abear to see her in such a state. I was in a terrible fix, it came on to me so sudden like. It made my heart as soft as a mashed turnip. I could a sobbed too, but I didn't—I was fairly toppled over and couldn't find nothing to say.

"But at last the lady became a bit calmer, and talked quiet, and then she said, 'I must go now, but will come again to-morrow, so between now and then you can make up your mind to grant me my wish.' She came ever so many times after that, and seemed to be more pressing at every visit; but I never *give* her a satisfactory answer. So one day, rather sudden it was, we packed up, left the place and came on here, but I'm afeard she'll find us out. I shouldn't wonder a bit to see her walk into the field one of these days." Just at this point of the conversation, George looked towards the gate, laid his hand on our arm and excitedly exclaimed, "Wafadou bok to it, but here she is as sure as I'm a Romani-chal, and she's coming this way."

Turning our eyes in that direction, we saw the lady who had been the subject of our conversation and the veritable cause of George's difficulty, coming rapidly towards us. As soon as she arrived she shook the gipsy by the hand. We then left the

two in conversation, which was so prolonged that we were compelled to leave the field before it was over, and therefore did not see George until the next day. As the gipsy had asked our advice on the matter referred to, we endeavoured to point out the folly of supposing that their marriage could be a happy one, considering the great dissimilarity existing between their social positions.

"It would be natural for the lady," we said to George, "to wish you to become a house-dweller, which from your innate love of freedom and nature you could never consent to do, or if you did you would become like a caged bird, restless and unhappy. On the other hand, the lady could hardly be expected to submit to the hardships and wanderings of a gipsy life. And there can be no doubt that if she did so, time and a little reflection would produce an entire change in her mind and feelings. An intuitive longing for her old home, and the companionship of friends and relatives would strengthen as the novelty of her new life with you and her emotional impulses gradually declined and lessened in power."

"You're right, sir," said George. "What you have said are the very things I have thought a good deal about. I see that although it might be very bright and sunny for a bit, it couldn't last, and then we both might repent our folly and become very miserable. So, sir, that's a settler; I shall refuse point blank to marry her, and so I'll tell her the next time she comes here, which won't be long first." George was firm in his resolve—he snapped the chain asunder—the lady was com-

pelled to bow to the gipsy's decision, which, we should imagine, time and reflection taught her was after all a very wise one. George, with the other gipsies left the locality for another, some forty miles off, but we never heard that the lady who had misplaced her affections ever paid him another visit. So ended this affair, which is no doubt sinking deeper in the waters of oblivion.

A GIPSY CHAIR-MENDER.

Ascending Pentonville Hill one winter morning, we were accosted by a young woman carrying a baby, and offering for sale pocket-combs and other small articles she had in a basket. The habiliments of the woman, and her occupation, as well as the dark expressive eyes of the child, were so suggestive of gipsydom that we asked her if she belonged to the gipsy people.

"Not exactly, sir," was her reply; "although in a sense I do. I am the daughter not of gipsies, but of parents who belong to Norfolk, and who travel about the country with a van selling brooms, brushes, baskets, mats and such like things. One day in going our rounds we met with a young gipsy man, a chair-mender, who married me, and with whom I am now living in a house not far from the Caledonian Road, and as my husband's trade is a bit slack just now, I am trying to sell my goods to make a trifle by."

From the answers she gave to some of our questions respecting her husband and her home life, we inferred that they were not the happiest

couple in the world. In fact she intimated that more than once he had said to her, "You don't belong to my race, but to the Gorjos, for whom I have a great dislike; I shall therefore leave you, find another woman of my own race, with whom I shall live proper, wander where I please, and be a good deal happier than I am now." The woman seemed to be in trouble, as she was evidently fond of the gipsy. We subsequently visited her residence, and found what she had told us was true.

THE FARMER'S WIDOW AND GIPSY SMITH.

We have been credibly informed that but a few years ago the widow of a Gloucestershire farmer fell in love with a handsome gipsy man named Smith to whom she got married in the church of the parish in which she was living. It appears that the gipsy not only made a very good husband, but learnt, under the tuition of his wife, to become a very good, practical sort of farmer.

But it was with him as it has nearly always been with those gipsies who, after a life of unrestrained freedom for many years, have taken to house-dwelling, and in whom, however prosperous they may have been, the old love for liberty, and a predilection in favour of a wandering, restless, and ever changing state of existence, have become so strong that instances have been known in which such gipsies have absented themselves for a time from their new homes in order to spend it in the tents and company of their own people. So it

was with Smith. His own race never appeared in the locality where he lived without a visit from him. In fact they had many inducements to go there, because as a farmer he was in a position to grant them many little privileges, and to add to their bodily comforts by the gift of a little straw, turnips and potatoes, as well as fodder for their donkeys, &c. He sometimes remained two or three days at a time with them, and had often said that if anything happened to his wife he should sell off and rejoin them, live as he used to live, and die among them.

THE YOUNG MECHANIC AND GIPSY GIRL.

Referring again to gipsy women who have married our men, in some cases those with plenty of money, and in others those who were mechanics, cattle dealers, peasants, miners, and small shopkeepers, we find, as in the case of gipsy men, the same unquenchable longing to become once more free from what they consider to be the fetters of our mode of life, to return to their own people, so that they may enjoy the wild kind of freedom in which they were born and nurtured, and which they consider to be the greatest charm of human existence.

The following authentic case corroborates the assertions just made. In a southern suburb of London some gipsies, a short time ago, lived in vans and tents stationed on a piece of spare ground, for which they paid a weekly rent. During the daytime they plied their varied vocations amongst both

the rich and poor residing in the neighbourhood. Belonging to this encampment was a young gipsy woman of somewhat prepossessing appearance, for whom a mechanic conceived a strong attachment, which she reciprocated. At length, although with some difficulty, he prevailed upon her to become his wife, not, however, without incurring the displeasure of the gipsies to whom she belonged.

This mechanic husband took his gipsy wife to a very comfortable home, and provided her, as far as his means would allow, with whatever she wanted. Two or three children were the result of this marriage, for whom the mother showed the most tender affection, as well as love for her Gorjo husband. But even this and all her other domestic advantages were insufficient to make her thoroughly contented and happy. Not many months had elapsed before a predilection in favour of her old way of life showed itself, to the deep regret of her husband, who tenderly loved her. In fact it at length became so strong and apparent, as the mechanic's own brother told us, that the husband had very many reasons to fear that on some evening or other when he returned home from his labour, he should discover that his wife with his children had gone to rejoin her own people, which it appears she had often hinted to him she was sure to do some day or other. Whether she carried out this threat or not we do not know; nevertheless it affords a strong proof (and there are other cases of a similar kind that might be cited) of the preference gipsies feel for that unrestrained liberty enjoyed by them in their erratic mode of life.

When gipsy women marry men who are not of their own tribe (unless it be by consent of the parents, which is seldom the case), they violate one of the principal laws of the gipsies, who regard it as a crime altogether unpardonable. In some cases the girls have been outlawed, and sometimes, we believe, have never again been properly recognised either by their parents or friends. Now and then, however, they have been forgiven and restored to their families.

The children of such marriages usually exhibit a tendency in favour of the mother's former habits of life, which she, by way of atoning for her crime, takes care to encourage, and which, in the majority of cases, the children adopt, and indulge in to the end of life.

BIRTHS OF GIPSY CHILDREN.

"A time to be born and a time to die" is a sentence uttered at a very remote period by Solomon, reputed to have been, at least in his day, the wisest of men, and has reference to two of the most important events of all animal existences—the entrance into life, and exit out of it. But the surroundings and circumstances connected with both throughout the wide world of nature are widely dissimilar. When a prince or the child of some great personage is born the news must be telegraphed, or made known in some other way, to the remotest parts of the earth. Even those who move in much humbler spheres of life, when a child is born, must in accordance with fashion and their notions of respectability publish the event through our newspapers, as if it

in the smallest degree added to the importance of it, or afforded any special interest to the public at large.

The birth of a gipsy child is not usually made known by the means referred to; for who would spare even a thought about an infant gipsy, born it may be in a lane, under a hedge, or in the recess of some forest. Such an event is no more heeded by the majority of mankind than is the birth of a kitten or of a puppy, indeed, in many cases not so much. Little, however, as the birth of a gipsy child is known and regarded by the outside world, it is an event the gipsies look forward to with considerable solicitude, increased no doubt by the difficulties arising out of their own unsettled life.

Whatever advantages the gipsies deprive themselves of through their wandering habits, their neglect of education, and want of proper mental culture, they have always exhibited those qualities which constitute the true paternal character.

Not long since three or four gipsy families were encamped in a long narrow field near the river Severn, where they were allowed to remain undisturbed in consequence of one of the women expecting soon to become a mother. About eleven o'clock one night she was suddenly taken in the pains of child-birth. The husband hastened at once to the nearest place to obtain medical assistance. The doctor to whom he went happening to be from home, the gipsy was directed to a midwife, whose house he reached just about midnight. To her he told his tale, and earnestly begged of her to return with him to the encampment.

She naturally objected to go at that late hour to

such a place and in company with such a man. The gipsy became importunate, and seeing her timidity and fear, assured the midwife she would suffer no harm, that he would conduct her in safety to the tent and back again to her own house. Affected by his pleadings and anxiety, she consented to accompany him, and both reached the tent just as the midwife's services were specially required.

During the woman's stay with the gipsy wife the husband paced up and down the other side of the field in great suspense. When information was given to him that "all was right," he hastened to the tent, kissed his wife, and for the first time heard the feeble wail of his own infant child. He then gave the midwife a guinea, and conducted her safely back to her home. We knew this woman well by sight, and from her we received the foregoing information.

As the birth of a child is generally followed by congratulations, and a little merry-making and festivity, even in different grades of society both high and low amongst ourselves, so the gipsies sometimes celebrate such an event in their own peculiar fashion. The *bosh* and the *tumbo* are brought into requisition, as well as a little brandy, to make them merry. Though no joy bells may ring, nor festive board groan beneath the weight of costly viands or sparkling wines by which to drink the health of the little gipsy stranger, yet the parents practically hail its appearance amongst them by saying

"Here's a health to thee, bright health to thee!
Though not with wine our cup is flowing;
We pledge thee in the healthful breeze,
The inspiring breeze around us blowing."

The wanderings of the gipsies necessarily expose their women to many hardships and inconveniences unknown to those who lead a settled life.

We once met a gipsy family in Wiltshire consisting of the father, mother, and three children, the youngest of whom was only ten days old. The mother said she had that morning walked five miles; the poor creature looked pale and weak. They subsequently pitched their tent in a very lonely, damp lane hard by, where they rested for a time, during which the husband made clothes-pegs for his wife to sell. Unless some unexpected friend rendered them a little assistance they must have fared badly, as that part of the county was very thinly populated, and so offered but a poor prospect to these gipsies for the disposal of the clothes-pegs or of any other article they might have for sale.

We know of instances in which gipsy women at their confinements have received great attention and many favours from humane and kind-hearted ladies, who have supplied them with food, and even linen proper and necessary for these occasions.

BAPTISMS OF GIPSY CHILDREN.

Under the old poor law every child of unmarried gipsies belonged to the parish in which it was born, and in times of poverty the parents were liable to have their children taken from them and sent each to its own parish. Under the new poor law, however, the child belongs to its mother's parish. Crabb says "that gipsies are now very careful to have their children baptized in the church of the parish to

which they belong, with the idea that thereby they can lay claim to a little parochial relief, which they usually term 'settling the baby.' The sponsors are generally members of the same family, and are always treated with great respect." But even to this rule we know of the following exception.

On a chilly morning in winter several mothers had taken their children to the parish church of a small town in Gloucestershire to be baptized, the infant daughter of the rector being there for the same purpose. Another clergyman, however, was to perform the ceremony, and as it was about to begin a gipsy woman of the Lock family, with an infant girl on her arms, pressed eagerly towards the font. Some of the other women eyed the gipsy mother with disdain, and stepped aside as if afraid they would be contaminated by her touch. Gently to reprove them, the rector of the parish spoke kindly to the gipsy, and told her to present her child, which was baptized the first, and for which he stood as sponsor; then followed the baptism of his own child, and then that of the children of the mothers referred to.

Five or six years after this we happened to pass through a lane not far from where the above baptisms had taken place. In this lane were three tents, most of the occupants of which were absent. Sitting at the opening of one of the tents was a gipsy woman, and close by was her daughter, about six or seven years old, full of life and frolicsomeness, for, like a boyish-girl, she was amusing herself by taking long leaps by the aid of a stout stick—a pastime in which she had evidently frequently indulged. An inquiry elicited from the mother that her name was Lock,

and that of her *chávo* was C——a Lock. "Are you, then, the mother whose child was baptized in the church of W——r about six years ago?" we inquired.

"I am, my good gen'elman, the very same and nobody else."

"And that is the child who on that occasion received the name of C——a, and which at the same time was given to the rector's daughter," we remarked.

"You are quite right, *sare*," replied the gipsy mother. "Never was there a nicer gen'elman than the rector, nor a sweeter cherub than his child is. She is with her parents now at the rectory, which is close by. But you see, *sare*, the two children, though having the same name, are no more alike than nothing. The one at the rectory is like a little fairy, or a flower, very delicate and gentle; the other—the romping girl there—is the very opposite, hardy as can be, and as rough as a Shetland pony. But I'm happy to say she's always healthful like, and I may tell you that although she's a little gamesome at times, she's a good girl, and loves her mother, and I love her, aye, that I do with all my heart, and you know, *sare*, there's some comfort in that." We subsequently ascertained that the gipsy woman's description of the two children baptized in the same church and at the same time was truthful to the letter.

After the lapse of about twelve years we were again in the same part of Gloucestershire, and while standing at our garden gate inhaling the fresh breeze from the river Severn, a young gipsy woman,

carrying a basket of tin-ware on her arm, saluted us with a "Good-day, *sare*," and with a "What will you buy?" "Nothing," was our reply. "May be," she said, "the good lady requires something—nice pepper-box, nutmeg-grater, gravy-strainer, patty-pan, kettle, iron-skewers, tin plate for the baby, tin-mug, small saucepan, spoons or a colander—all our own make, you know, *sare*, and all very useful. Do buy something, for it's poor luck I've had to-day."

"And what is your name?" we asked, "and where are you camping?"

"My name is Lock," she said, "and we are camping on the common about five miles from here."

"And is your first name C——a, and did you receive it at your baptism at the parish church of W——r?" we asked.

"My first name is what you say, and I've heard my mother tell our folks that I was baptized in the church you mention, along with a lot more, and that the good clergyman's daughter was baptized and had the same name given to her as mine."

"Then you are the same girl I once saw, about twelve years ago, in a lane near C——l, making leaps with the aid of a stick as tall again as yourself, and which seemed to be a very favourite amusement of yours."

"Oh yes, *sare*," she said, "that was me, no doubt; aye, *them was* happy days, but they're gone, *sare*. I often wish I could live 'em over again, but I can't do that. My lot seems to be little else than hard work in long walks, sometimes a heavy heart, and often an empty pocket and stomach too. It's hard lines, is it not, *sare*, for a young girl like me?" and as she

finished her interrogation she looked into our face with a half saddened smile, and said again, "Do buy something, *sare*; you can't do better, I give you my word for that."

We may here remark that this, to us, somewhat interesting colloquy ended to the advantage of the gipsy girl, as we exchanged a few shillings for some of her tin-ware, which lightened both her heart and her basket, indicated by very many "thank yous," which she appeared to give with real sincerity and gratitude.

Although the incidents just related may not appear at first sight to have any direct connection with the baptisms referred to, they nevertheless derive a certain kind and degree of colouring from these ceremonies, conspicuously seen in the high opinion the gipsy mother and daughter had of the rector, as well as in their own long residence in the same locality, and by their ignoring those disreputable methods to obtain a livelihood which are adopted by so many of their own tribes.

After the baptism of the child C——a, the rector exercised a very beneficial influence over this gipsy family. Even the girl we have mentioned said nothing to lure us into a belief that by a supernatural gift she could reveal to us the events of our future life. She did not hint in the slightest way that she knew anything whatever about the practice of fortune-telling. She spoke in no wheedling, canting tone of voice so commonly used by many women of her own race when they wish to accomplish any particular object.

There was much of candour in what she said;

there was no exhibition of artfulness, but a seemingly thorough straightforwardness and honesty of purpose in her efforts to succeed in her vocation as a seller of tin-ware. She made no attempt to deceive, or to make a dupe of us by flattery or ingenious stratagems, which we are bound to confess are resorted to by many of the women belonging to her own people.

We have ample authority for asserting that what we have stated were traceable to the moral influences of the clergyman, while those influences owed their origin to the circumstances connected with the baptisms of the children before adverted to, and especially to that of the rector's own child and of the gipsy infant who had received on that occasion the same name.

During the last few years gipsies have attended much more to baptism than their ancestors were wont to do. For more than a hundred years after their introduction into England the gipsies paid very little regard to this religious rite. Crofton, in referring to this subject, tells us that there are two entries in the register of St. Paul's Church, Bedford, as follows: "1567 * Robartt ane Egiptic bapt. same daie" (viz. "Marche xxxth daie"), and "1567 Aprill—* John ane Egiptic bapt. xxvth daie." "Only three Romani baptisms during the sixteenth century have heretofore been placed on record—of Joan, at Lime Regis, Dorsetshire, 14th of February 1558; of William, at Lanchester, Durham, 19th February 1564; and of Margaret Bannister, at Loughborough, Leicestershire, 2nd April 1581."

* There is some doubt as to the gipsy extraction of the children referred to.



MOTHER LEATHERHEAD (115 YEARS OLD).

CHAPTER IX.

DEATHS, FUNERALS, AND EPITAPHS OF GIPSIES.

[illegible]eory of a German philosopher—A human skeleton discovered in a field—Longevity of gipsies—Funeral of Lepronia Lee—A remarkable coincidence—Grave of a gipsy scissors-grinder—Curious account of a gipsy funeral—Death of a patriarchal gipsy—A strange burial—Death and funeral of a gipsy queen—A gipsy king—Strange notions of the gipsies about the dead—Grief of gipsy mothers when a child dies—The tomb of a gipsy king—The king of the Orkney gipsies—Burial of the gipsy queen—An affecting scene—Death and funeral of Matilda Stanley—Under the yew tree—Burying valuable property.

"Our life's a journey in a winter's day;
Some only *break* their *fast*, and so away;
Others stay *dinner*, and depart full-fed,
The deepest age but *sups* and goes to bed."

We believe it was a German philosopher who, some years ago, propounded a theory as to what should be the average length of the life of a human being, and of other animal existences, especially those placed next to man in the scale of creation. The basis of his theory was that the *natural* term of life should be five times longer than the period required to bring an animal body to a complete and fully-developed condition. So that if twenty years are necessary to form the man, death is not a necessity under one hundred years of age, at which time men may be supposed to die a natural death.

Interesting, however, as this subject may be, it is not our purpose to pursue it further than to remark that while accidents, inherited diseases, indulgence in bad habits, and many other causes shorten the span of human life, yet on the other hand a due regard to the simple requirements of the body, and the more natural we are in our mode of living, the more likely we are to be healthy, and to reach a good old age.

Looking at the small number of gipsies that have been and are now in England, and then at the millions of men and women of our own race, we find that a larger percentage of the former live to a greater age than do those who live a civilized but a more artificial life. May it not be assumed that this, in a great measure, if not altogether, arises from the life of the one being much more simple and natural than that of the other. We think the truthfulness of this supposition must be admitted.

The birth of a child at once points to another

event, whether near or very remote matters not, and that is the death of the same body. Gold helps to purchase much that may contribute to the ease and comfort of human existence, and it may aid in preventing many causes of misery and suffering, but it cannot renew the lease of life. The strong and the weak, the opulent and the poor, the learned and ignorant, the peer and the peasant, the king and the beggar, the gay, the witty, and the brave, the most polite and refined, as well as the wandering gipsies, must alike bow to the fiat which has gone forth, "Thou shalt surely die."

Sickness and deaths of the gipsies are causes of deep sorrow and lamentation among them, of which we shall give some instances in different parts of this chapter. We may here observe that although gipsies show much respect and affection for the memory of departed members of their own tribe, there was a time when they paid but little attention to the sacred rites of burial. The roadside, the lonely lane, the field, and forest were in many cases the receptacles of their mortal remains.

One morning, when but a youth, as we were strolling along a narrow lane in a secluded part of Yorkshire, we happened to peep through a gate into a small field, and there saw, a short distance off, some one with spade in hand removing the soil for some purpose we did not quite understand. Just as we reached the man at work, he had uncovered a human skeleton, with not a particle of flesh on it, lying at full length, not less than six feet long, and evidently that of a once powerful man. The bones were put into a willow-basket, where they remained

until the man who had found them obtained some loads of gravel which were required for some special purpose. When this was done the bones of the skeleton were put into the hole from which the gravel had been taken, then covered over, and there we believe they have remained ever since without being disturbed. Of course this discovery gave rise to many conjectures as to whose skeleton it could be, but no clue could be obtained to solve the mystery. It was, however, the general opinion of the villagers that the remains were those of a gipsy man, but whether he had met with foul play or had died of some disease they could not tell. One thing that favours the idea of his dying of some fatal sickness, and being buried as described, is that in this locality the gipsies were in the habit of encamping.

Not only to the rite of baptism but to that also of the burial of their dead the gipsies attach much more importance than they formerly did. We shall now refer to a few instances of the

LONGEVITY OF GIPSIES,

respecting which we shall give some information we have derived from an interesting volume entitled, 'Gipsy Tents.' The author says:

"On the north side of Little Budworth churchyard, near Delamere Forest, Cheshire, there is, or was, a large stone on the ground, bearing inscription, 'Here lies, in hope of a joyful resurrection, the body of HENRY LOVETT, who departed this life the 27th day of January, 1744. Aged 85 years. He died a Protestant.'"

"In Turvey churchyard, Bedfordshire, is an epitaph in memory of JAMES SMITH (a gipsy), who died May the 10th, 1822, aged 105 years, on whom the Rev. Legh Richmond wrote the following lines:

> "'Here lies Jim, the wandering gipsy,
> Who was sometimes sober, but oftener tipsy;
> But with the world he seemed to thrive,
> For he lived to the age of one hundred and five.'"

"Tinkler BILLY MARSHALL, who was born at Kirkmichael, Ayrshire, in 1672, died at Kirkcudbright, 28th November, 1792, at the age of 120 years."

"ANNE DAY, who was buried at Arlsey, Bedfordshire, in March, 1799, attained to the age of 108 years."

"HENRY BOSWELL, reputed king of the gipsies, was buried at Ickleford, near Hitchin, Herts. Aged 90."

"King JOSEPH LEE died in 1844 at Beaulieu, Hants, at the age of 86 years. Some years before he had given his grandchild (Charity) one hundred spade guineas and much silver plate for dower."

Mr. Crabb, in his 'Gipsies' Advocate,' tells us of "a woman of the name of B—— who lived to the reputed age of 120 years, and up to that age was accustomed to sing her song very gaily." He also says that "in his tent at Launton, Oxfordshire, died in the year 1830, more than a hundred years of age, JAMES SMITH, called by some the king of the gipsies. By his tribe he was looked up to with the greatest

respect and veneration. His remains were followed to the grave by his widow, who is herself more than a hundred years old, and by many of his children, grandchildren, great grandchildren, and near relatives, and by several individuals of other tribes.

"At the funeral the widow tore her hair, uttered the most frantic exclamations, and begged to be allowed to throw herself on the coffin, that she might be buried with her husband."

LOVELL, the gipsy scissors-grinder referred to in the second chapter, died at the age of 95 years, and his wife at about the same age.

MYRICK LOCK and his wife, who are buried in Hillsley churchyard, Gloucestershire, lived to be respectively 99 and 101 years old. These were the progenitors of the Locks referred to in the last chapter.

Some time since we had some conversation with a gipsy woman of the name of BUCKLAND, then living at the cutskirts of the forest of Dean, who told us she was 85 years old, and had that day walked about five miles to see the doctor, as she didn't "feel quite well."

We have been informed on good authority that some years since a gipsy woman, 104 years old, was an inmate of one of the workhouses in Essex.

About eight years since a woman, of gipsy birth, named LEATHERHEAD, died at Tring, Hertfordshire, at the advanced age of 115 years. She was very

active, and a hard worker almost to the end of her life, and retained the use of her sight and hearing to a marvellous degree. She had been for some time a house-dweller, and had worked in the harvest field not many weeks before she died.

It is reported that at Balsham, Cambridgeshire, old CHARLEY GRAY, a gipsy, chose a grave close to the church door, because he thought it would be lively on Sundays when the folks gossipped there.

THE FUNERAL OF LEPRONIA LEE,

a great favourite of her tribe, who some time ago died near Ipswich, will, we think, be read with interest.

"The greater portion of the tribe were at Kirton Church at the time of her death, and when it became known the mourning and lamentations were dreadful. The deceased was interred in Kirton churchyard, the procession being headed by a hearse, after which followed the two sisters and cousins of the deceased, dressed in white muslin corded with white silk, their heads covered with white veils reaching almost to the ground. The men wore black silk hatbands tied with white ribbons, white gloves and neckties.

"The women of the tribe were in deep mourning; many hundred persons came from all parts of the district to witness the procession. The greatest decorum was preserved throughout, and shortly after their return from the grave the members of the tribe separated for their various destinations. The tribe appeared to be in affluent circumstances, and consisted of the Lees, Youngs, and Smiths."

A REMARKABLE COINCIDENCE.

It was early spring time when, not many years ago, we visited some gipsy families encamped not far from where we were at that time residing. In our conversation with one of the gipsy women, who was about fifty years of age, and in personal appearance a model of neatness and cleanliness (at least, for a gipsy), we happened to refer to the funeral alluded to, and to mention the name of the deceased gipsy girl. Language fails to describe the intense emotion which was produced in this woman when we uttered the name of Lepronia Lee. The effects of an electric shock could hardly have been more perceptible. The red tinge of her cheeks seemed to pale, and looking up into our face with her dark, lustrous eyes, said excitedly, "Will you read the *paper* to us, good gentleman? Do, if you please *sare*." Before we began, two or three gipsy women from the adjoining tents came to listen. The paper alluded to was the cutting from the newspaper containing the account of the funeral just described, and which we happened to have in our pocket-book at the time.

Before we finished reading the auditors were visibly affected, tears stood in their eyes, and the woman who had made the request for us to read exclaimed with strong, but suppressed emotion, "Ah, sare, that was my dear daughter you have been reading about. Oh, how I miss my darling! I shall never get over my trouble, I know I shan't. She was such a good girl; it seems very hard, and

although she may be better off, I can't help grieving about her," and the bereaved mother wept bitterly.

In a few minutes a number of gipsies had gathered to the tent to listen to the second reading of this account of the funeral referred to. The women held their faces in their hands and sobbed aloud, the children looked grave and concerned, and the men stood with their heads uncovered, as if to do honour to the memory of her nearly all of them had known, and some of them had loved so well. Every member of that gipsy group seemed to share the sorrow that was felt by the mother and the two sisters of Lepronia Lee.

Is it not evident from the above statements that to say "all gipsies are not only rude and ignorant, but wanting in natural affection," is a libel upon them as a race?

A GIPSY CHIEF.

We once visited the churchyard of the village of K—— in Hertfordshire which is the resting-place of a gipsy chief. A humble stone, bearing a short inscription, marks the spot. We were informed that his funeral was attended with more than customary honours—the coffin was a very costly one, a crown, sceptre, and other insignia of gipsy royalty being placed upon it. He was borne on the shoulders of six men of his own fraternity to his grave, which is often the meeting spot of many of his survivors, who still cherish the remembrance of the name and deeds of their departed chief.

These meetings, however, usually terminate by a visit to the village inn, where the gipsies sometimes

drink to excess, and become, not only convivial, but a little troublesome before starting for their several destinations.

GRAVE OF A GIPSY SCISSORS-GRINDER.

In passing through Yatton, a village in Somersetshire, some time ago, we went into the churchyard where lie the bodies of Isaac Jowles and his wife. Old Isaac, though not gipsy born, married a gipsy woman, with whom he lived to the end of her life. At the head of her grave is a stone, having on it the following inscription, written by her husband, who survived her but a short time—

"Here lies Merrily Jowles,
A beauty bright,
She left Isaac Jowles,
Her heart's delight."

CURIOUS ACCOUNT OF A GIPSY FUNERAL.

This appears in a number of 'Notes and Queries' of June 6th, 1857. "A gipsy was ill of pleurisy, and was bled twice; when the assistant surgeon went he was sent about his business (gipsies object to blood letting). He died, having expressed a wish to be buried in his best clothes, which consisted of a velveteen coat with half-crowns shanked for buttons, and a waistcoat with shillings for buttons; but the woman who lived with him ran away with them, so he was buried in his second best, without a shroud, and in the best of coffins; he had a hearse with ostrich plumes, and fifty gipsies, men and women, followed."

What afterwards took place is thus described by

an eye witness: "As soon as the gipsies returned to the encampment they burnt his fiddle. A right good fiddler he was too, and many's the time I've danced to him at our wakes; and then they burnt a lot o' beautiful Witney blankets, as good as new; and then they burnt a sight o' books, for he was a scholar—very big books they *was* too. I specially minds one of 'em, the biggest of the *hull* lot. A book of jawgraphy, as 'd tell you the history o' all the world, you understand, sir, and was chock full o' queer outlandish pictures; and then there was his grindstone, that he used to go about the country with grinding scissors, and razors, and such like; they couldn't burn him, so they carried him two miles, and then hove him right into the Severn; that's true, for I was one as helped 'em to carry it."

DEATH OF A PATRIARCHAL GIPSY.

The following account appeared in the *Staffordshire Advertiser* about eight years ago. "Major Boswell, who for the last seven years has made a tent on the Stone Road, Longton, his principal place of abode, died on Sunday, at the advanced age of 108 years. The body is 'laid out' in characteristic gipsy style. He 'lies in state' on a bed on the ground, covered with a white sheet, and a tuft of grass on the chest. The old man has not a wrinkle on his face, had lost only three teeth, and never consulted a doctor during his long earthly pilgrimage. He was twice married, and had by his second wife seventeen children, amongst whom he numbered fifty-nine grandchildren."

A STRANGE BURIAL.

The following note on Romani funeral rites was communicated to 'Notes and Queries' by Mr. John E. Cussans, May 15th, 1869. "A labourer told me that, about forty years ago, an old gipsy woman died near Littlebury, Essex. The body was swathed in clothes, and laid upon trestles by the encampment. Over the head and feet two long hazel twigs were bent, the ends thrust into the ground. From these hung two oil lamps, which were kept burning all night, while two women, one on either side of the corpse, watched, sitting on the ground. The following day the uncoffined body was buried in Littlebury churchyard by order of the local authorities; not, however, without great opposition on the part of the deceased's friends, who wished to bury her elsewhere."

DEATH AND FUNERAL OF A GIPSY QUEEN.

The name of this notorious woman was Margaret Finch, who was born at Sutton, 1631, and was buried at Beckenham in October, 1740, at the great age of 109 years. After travelling all over England, she finally settled at Norwood, in Surrey, where she was commonly known as Peggy Finch, queen of the gipsies. Being very adroit in the practice of fortune-telling, by palmistry and other methods she attracted great numbers of curious visitors, by whom she made a considerable amount of money. She appears to have been very fond of snuff and

London porter, and during the last eleven years of her life had a habit of sitting on the ground with her chin resting on her knees, and generally with a pipe in her mouth, her constant companion being a small dog, of which she was very fond. In consequence of sitting so many years in the cramped-up position referred to, her sinews became so contracted that when she died they could not straighten her body, and therefore were compelled to inclose it in a deep square box, in which she was buried. Malcolm says, "Her remains were conveyed in a hearse, attended by two mourning coaches, to Beckenham, in Kent, where a sermon was preached on the occasion to a great concourse of people who assembled to witness the ceremony.

"We are informed that Bridget, Margaret's niece, reigned in her stead. When she died she was worth above £1000—was buried at Dulwich 6th August, 1768."

DEATH AND FUNERAL OF A GIPSY KING.

The gipsies and their life, with all that is romantic about them, have not only furnished themes for the pen of the historian, and subjects for the pencil of the artist, but even poets, by their fertile effusions and elegance of language, have sung the praises of many of them in the ideal regions of greatness, dignity, and royalty.

The following verses* are part of an elegy written for the king of the gipsies, Charles Lee, who died in a tent near Lewes, August 16, 1832, aged

* From the *Mirror*, vol. xx., p. 285.

74. He was buried in St. Ann's churchyard in presence of a thousand spectators:

"Hurrah! hurrah!—pile up the mould!
The sun will gild its sod;—
The sun—for three score years and ten
The gipsy's idol God!
O'er field and fen, by waste and wild,
He watch'd its glories rise,
To worship at that glorious shrine
The Spirit of the skies.
* * * * * *
With glow worm lamp and incense cull'd
Fresh from the bean field's breath;
And matin lark, and vesper thrush,
And honey-hoarded heath;—
A throne beneath the forest boughs,
Fann'd by the wild bird's wing;
Of all the potentates on earth,
Hail to the GIPSY KING."

CURIOUS NOTIONS OF THE GIPSIES ABOUT THE DEAD.

This people have a singular custom of burning all the clothes belonging to any deceased member of their tribe, with the straw and litter of his or her tent. Whether this arises from fear of infection, from superstition, or because it is simply a custom handed down amongst them from generation to generation, we have not been able positively to learn. The following story is curious, interesting, and well authenticated, our informant being one of our own sisters, who was both an eye and ear witness of what we are about to refer to.

It appears that in the month of November, 1873, a gipsy family, consisting of an aged woman, her son, his wife, their daughter and three sons, pitched

their tents very near a farm house in the parish of W——, Yorkshire, where they were permitted to remain for three weeks by the farmer, who not only had confidence in their honesty, but gave them straw, milk, broth, potatoes, and other things during the whole time they were there.

At this period the farmer's infant child was dangerously ill. The occupants of the tents often enquired after its welfare and went to see it. The child, however, died, and the gipsies when they heard of its death seemed to feel great sympathy for the bereaved parents. On the same day, when our sister was returning from the farm house to her own home, she met the gipsy daughter, about eighteen years old, who asked after the child, for she was not yet aware of its death. When told it was dead, "Oh! dear," she exclaimed, "I am very, very sorry, poor dear sweet babe, I should so much like to see it. You know, my good lady, the room where the corpse lies will be full of beautiful bright angels, because she was so young, so pure, and so innocent." She then asked, "What are they going to do with its clothes?"

"They may probably keep them in remembrance of it," said our sister.

"That would be very wrong," said the gipsy girl.

"What would you do with them?" she was asked.

"We should burn them," said the gipsy, very emphatically. "Our people always do, it is our custom; we don't think it right to keep the clothes." She however assigned no reason for this custom,

which, as before intimated, is everywhere observed by this wandering race, especially when death is caused by fevers.

Gipsies, as well as other people, often feel poignant grief when they lose their friends or children by death. "My little brother died, sir, about a month ago," said a gipsy boy to us in answer to some enquiries we were making about the boy's family, whose name was Carter, and who were tenting at the time near Bristol.

"Is your mother now at the tent?" we asked.

"Oh, no, sir," replied the boy; "mother's gone to the village to try to sell some clothes-pegs, *as* my father *makes*; but she's very bad, sir, and almost worn to a shadow, all through fretting about the death of my brother. She hasn't eaten anything scarcely for a whole month, and she is got so thin, and is altered so much you would hardly know her," said the boy, who seemed to be much affected by his own simple story of his brother's death, and by his mother's grief for the loss she had sustained.

THE TOMB OF A GIPSY KING.

The following interesting information respecting the above has just been communicated to us by the rector of the parish in which the gipsy is buried. It appears that originally the tomb of Inverto Boswell was an altar tomb in the churchyard at Calne in Wiltshire, and that when the church was restored by the predecessor of the present rector, the altar tomb was done away with, and the two side stones with inscriptions were built into the

outside wall of the south porch. Our informant goes on to say, "I have been told that my predecessor disliked the gipsies, and had no desire to preserve the tomb of one who is traditionally regarded in Calne as king of the gipsies, but the stones are much more likely to be preserved from destruction, and to be noticed in their present position, than if they had been left in the tomb.

"I am informed by old inhabitants that the tradition in Calne is that Inverto Boswell was king of the gipsies, and that for many years after his death gipsies assembled in Calne, and performed some sort of rites, supposed to be religious ones, at his grave; the rites are believed to have been of a heathenish character; of all this there is no indication in the inscription of the tomb.

"There are two stones, one from each side of the tomb, and between them there is a carved stone representing a circular wreath inclosing a rearing horse with flowing mane and tail. One inscription is as follows:—'Under this tomb lieth the body of *Inverto* Boswell, son of Henry and Eliz. Boswell, who departed this life the 8th day of February, 1774, aged 36. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'

"The inscription on the other stone is almost the same; but instead of the Scriptural text there is one of the usual religious verses. So far as I can see there is nothing on the stone to confirm the tradition."

We may here observe that expensive tombs, such as the one described, are rarely erected in memory of gipsies; but that wherever one of them exists we

may assume that the deceased had either wished it to be erected, and left sufficient money for that purpose, or that having, as king or chief, distinguished himself by deeds of heroism so much admired by the gipsies, his survivors have at great expense had the monument placed over his remains, in order to show their respect for his memory. There can be little doubt that Inverto Boswell's tomb had been erected for one, and probably for both reasons we have just assigned.

THE KING OF THE ORKNEY GIPSIES.

The following information appeared in the *Daily Chronicle*, March 14, 1884. "William Nowland, the king of the Orkney Gipsies, has just died, at the advanced age of 102 years, the record of his age being known from the fact that he was born in the island of Westray. The deceased was a remarkably strong man, retaining all his faculties to the end, and was notorious among various gipsy tribes for the many hard fights he had to go through for what he considered the honour of his family. His funeral, which took place in the parish churchyard of Stromness, was a peculiar one in many respects. The attendants were mostly relatives, prominent among whom was his widow, a gipsy over ninety years of age, and who, during the time the clergyman was offering up prayer over the grave of her departed husband, coolly smoked her pipe, which was passed round to the other female mourners.

"A remarkable fact in connection with the Orkney gipsies is that a death amongst them is hardly ever

known by the general public, it being apparently their habit to keep such events secret. This is only the second burial known to have taken place within the memory of the present generation."

BURIAL OF THE GIPSY QUEEN.

"The gipsy queen of the United States, Gannie Gefferie, has lately died, and was buried at Dayton, Ohio. From all parts of the country members of her tribe came to attend the ceremony, and on the evening before the burial took place about 1500 gipsies were camping outside the town. Immediately after her death the queen was embalmed, and then brought over to Dayton, where her tribe own considerable possessions in land, as well as a large piece of ground in the Woodland cemetery, where the former king and queen of the gipsies are buried. The funeral service was conducted in the ordinary way by the clergyman and church choir. The coffin was then enclosed in a large stone box at the bottom of the grave, beside the coffin of the queen's daughter, who died ten years ago. When the heavy stone lid was being placed on to the coffins, the sons and daughters of the deceased jumped howling into the grave, sobbing and kissing the wood. It was only after some time that they could be persuaded to come out of the grave. Then the stone lid was fastened down and covered with earth. The queen's monument, which is to be erected on the grave, will be a life-sized figure of her late majesty. Thus does civilization spread even among gipsies."—*Pall Mall Gazette*, June 9, 1884.

AN AFFECTING SCENE.

The following information was given to us by a gentleman living at the time in the town of Sudbury, and who was acquainted with all the details and circumstances of the painful occurrence we are about to relate. It appears that not long since a gipsy man and his wife were tenting in a lane not far from Sudbury in Suffolk. Special business called the gipsy man away to another district, where he was detained four or five weeks. During his absence his wife was seized with a severe illness, and being poor and helpless, the parish authorities had her removed to the Sudbury workhouse, where she was attended by the doctor, and supplied with everything necessary under the circumstances. She however died in a few days, and was buried near the wall of the churchyard adjoining the workhouse.

As no one, not even the wife, knew of the whereabouts of the husband, no letter could be sent to acquaint him with what had taken place. On his return, the painful fact of his wife's death was made known to him. He hastened at once to the churchyard, and when her grave was pointed out to him, he stood over it and wept as if his heart would have broken. His mental agony became so intense that he threw himself full length upon the grave, and sobbed like a child. After this outburst of sorrow he gradually recovered from his prostration of mind and body; he then took his pocket-knife, and with it cut a deep cross on one of the bricks of the wall at the head of his wife's grave, so that he might always

now where her remains were buried. Although his simple cross was the only monument he could ford to leave behind him as a future guide to himself, as well as a memento of affection for his wife, e subsequently showed, by frequently wending his ay to her grave, that he not only felt the loss he ad sustained, but that he cherished the memory of er of whom he had been so unexpectedly deprived.

DEATH AND FUNERAL OF MATILDA STANLEY.

According to an account given in the *Christian World* of October 4, 1878, it would appear that Matilda Stanley, called the queen of the American ipsies, died on the previous February, and was uried a fortnight afterwards at Dayton, Ohio, in the resence of 20,000 spectators. "The body of the ate queen was embalmed in such a manner as still to etain the natural aspect of life. The body was laced in a vault, and each day the reigning king, evi 'Stanley,' or some member of the queen's mily, visited the spot, and strewed the body with noice flowers."

UNDER THE YEW TREE.

A few years since we were informed by a gentleman residing in a village in Gloucestershire that a hort time previously a gipsy man had died in his ent, pitched in a lane close by. His survivors ishing to show all due respect, and to do honour to his departed member of their tribe, applied to the lergyman of the parish to allow a vault to be made nder the porch of the church in which to bury the

deceased, and for this privilege offered a large sum of money; but the request, for some reason, could not be granted. The gipsies, however, succeeded in having the body interred under a wide-spreading yew tree standing in the churchyard, for which they unbegrudgingly paid an unusually high fee.

In choosing this place of interment, the idea of the gipsies appears to have been that the yew tree would afford partial protection to the departed from the severe cold and storms of winter, as well as a cooling shade from the intense heat of summer.

It is by no means an uncommon thing for gipsies to have the graves of their deceased friends and relatives kept in good order, and flowers planted on them, for which they often pay five shillings yearly to the sextons of village churchyards.

Leland, in his work 'English Gipsies,' says he was given to understand "that when gipsy men or women die, their friends don't care to hear their names again—it makes them too sad; so they are changed to other names." The same author also refers to a form of respect for the departed among gipsies, to the effect that they bury some object of value with the corpse. He was informed that in the coffin of one gipsy a new beautiful pair of shoes were put;" also "that three thousand pounds were hidden with one of the Chilcotts;" and that "some of the Stanleys were buried with gold rings on their fingers."



A CUP OF GOLD TEA.

CHAPTER X.

JEWS, GIPSIES, MONEY, VANITY, GRAND BALLS, ETC.

Points in which Jews and gipsies agree and differ—Gipsy speculators—Money-makers, and misers—Wandsworth gipsies—A cup of gold tea—An eccentric gipsy woman—Gipsy vanity—Arnold Smith, a gipsy horse-dealer—Silver coin shanked for buttons—Gipsy ball in a field—Gay and costly dresses and jewellery, &c.—An intruder threatened with a gipsy castigation—Two gipsy girls and the jeweller—Gipsy notions of pawnshops—Borrowed money—Law of honour, and how carried out.

We are poor we must confess,
But we love life none the less;
Others may have hoarded wealth:
We can boast of rosy health:
Whenever we please, we roam or rest,
Contented at home like a bird in its nest.

As some theorists believe the gipsies to be of Israelitish origin, we shall now endeavour to show how far this view can be supported. Although the Jews were at one time a favoured and mighty nation, and are now scattered over the face of the earth, they believe that at some future time they will be gathered again to their own land, where they will live in peace, have their own kings, and be governed by their own laws.

The gipsies have a similar tradition, pointing back many hundreds of years, to the effect that, like the Jews, they were also a great nation, had their own rulers, laws, and system of government; and that although now dispersed far and wide, and like the offspring of Ishmael, living "with their hand against every man, and every man's hand against them," yet the time will arrive when they will become as great a people as they formerly were.

Equally with the Jews, and in spite of the climate in which they dwell, and mixing as they do with all nations with whom they are compelled to transact business; and affected, as they must be, by the customs, religious and political influences of these nations—they nevertheless retain their nationality and physical characteristics, by which they are easily distinguished from the rest of mankind. In the above particulars the histories of the Jews and gipsies are strikingly similar.

In pursuing this subject we discover, however, that in many other respects they are widely different. The majority of Jews live in towns and cities; are men of great commercial enterprise and activity; many of them are marvellously successful as dealers

in most costly merchandise, and in some cases are immensely rich. They have among them men of the highest classical attainments; many eminent composers, musicians, artists, poets, philosophers, physicians, astronomers, mathematicians, philologists, and linguists. Some of them have attained, not only municipal honours, but great popularity as members of our Parliament.

The gipsies, on the other hand, are dwellers in tents pitched in lanes, by the woodside, or on commons, and often on small plots of waste land.

Their commercial transactions are confined to buying and selling horses, and in many cases to small articles for domestic use, which they themselves manufacture and sell. They need no ledgers, neither do they employ clerks to keep their accounts for them. These British nomads occupy no gilded mansions; they retain no obsequious menials to do their bidding; they know nothing of the etiquette of fashionable life, but are satisfied with the meagre accommodation of a frail tent, or a small, inexpensive cart or van. We are not aware that the list of gipsy families includes any philosopher that ever attained any great eminence, or that it numbers any one who ever distinguished himself by his knowledge of the fine arts, or of popular science; so far the histories of the Jews and gipsies are dissimilar.

The correctness of the foregoing statements is borne out by Roberts in his book 'The Jews and the Gypsies,' where he says: "The history of the Jews (as dispersed among the countries professing Christianity) exhibits one of the most, nay the *most*, revolting pictures of horrid cruelties that is to be

found in the annals of the world. Nothing less than the hand of Him who had decreed their continuance as a distinct people could possibly have maintained them such, in every nation, in spite of attempts to extirpate them all.

"Though the gipsies have few, if any, of those peculiarities which distinguish and tend to preserve the Jews a distinct people, they have not withstood those excessive and almost constant persecutions which the Jews have done.

"The former shun society and disregard wealth. They neither provoke by their intrusion, nor tempt to oppression by their great possessions. They have, therefore, escaped with comparatively few trials. They are contented with poverty, and they flee from contention. The Jews, on the contrary, in every country, dread obscurity and poverty. They flock to the most populous cities, to the most crowded marts; they covet and pursue wealth with the most earnest and ceaseless activity."

GIPSY SPECULATORS, MONEY-MAKERS, AND MISERS.

Wide, however, as is the difference in the facilities available to Jews and gipsies for the exercise of the commercial element, there are some instances in which gipsies have accumulated property, especially on the Continent, as publicans, speculators, and artizans. We shall, however, refer to those gipsy men only who have done so in our own country.

Within the last thirty years some gipsies lived in a number of tents pitched on a plot of waste ground in the parish of Wandsworth, for which they paid

little or no rent. The authorities, after many fruitless efforts, at last succeeded in dislodging these unprofitable tenants, and then offered this piece of land for sale by public auction. One of the ejected gipsy men being the highest bidder, the plot of ground referred to became his property. Not many years ago we happened to be in that locality, when a row of small cottages was pointed out to us, which we understood belonged to the gipsy, who had them erected upon the piece of land he had purchased as described, and for which, as the landlord, he received the rents. Not very far from this place were two beautiful villas, said to be the property of another member of this tribe of gipsies.

We are acquainted with a gipsy man of the Smith family, who about ten years ago told us he was worth a thousand pounds. Although gipsies, as a people, have no confidence in banks, we know another gipsy who had about two thousand pounds in one of the Bristol banks; and we have been credibly informed that a gipsy horse-dealer had a floating capital of nearly three thousand pounds. Not very long since it was reported in the newspapers that the van of one of the Boswells, while in a lane in Kent, was broken into during his temporary absence, and sixteen hundred pounds and a large number of spade guineas extracted therefrom.

"A CUP OF GOLD TEA."

On one occasion some gipsies and men of our own race were drinking together in a public-house in Dorsetshire. Some of these men boasted about their

money, when one of the gipsies told the landlady to supply him quickly with boiling water, a tea-pot, tea-cup and saucer, sugar and milk. She did so. The gipsy then put half-a-pint of sovereigns into the tea-pot, poured the boiling water upon them, and after a few minutes filled the cup with the hot liquid, added sugar and milk to it, and then drank it off. "Now then," said he, turning to the company, "is there another man here who can make himself, as I have done, a cup of gold tea?" We may here observe that a half-pint measure will contain more than 250 sovereigns.

AN ECCENTRIC MISERLY GIPSY.

Some gipsies are partial to a two-fold isolated life, as instances are known in which both men and women of these wandering tribes have preferred, hermit-like, to live alone. These are often of miserly habits, and hoard up valuable property to a great amount, which they sometimes keep about their persons, or hide in some other convenient place.

We have been informed by an old gipsy woman, named Jones, that some years ago a female of her own tribe resided in a cave made in an embankment of sand near one of the small towns of Hertfordshire, and that during her lifetime she was very industrious, but of singular habits, and so eccentric that she would never live with any of her own people, nor with any one else, but at all times preferred being alone. Many members of her tribe suspected she had money concealed somewhere, but she would

never trust anyone with the secret. At length she was seized with illness, the news of which reached some of the gipsies, who requested old Mrs. Jones, who knew her well, to go to the cave to look after her. She, however, died in a few days, and was buried at great expense in the churchyard of the parish in which she died. After this the cave was searched, and her clothes were examined, and as the gipsies expected, some profitable discoveries were made. Silver tea-pots, tea-spoons, and other valuable articles were found, carefully concealed in long holes made in the sides of this sandy cave; and sewn up within the lining of an old dress in which the gipsy had died was a great number of sovereigns, which she always carried about with her. "In fact," said our informant, "she died rich, and I know it's true, for I was the one that laid her out, and examined the old dress myself."

As there was no mention of any will having been made and left by the deceased gipsy as to the disposal of the property just mentioned, we naturally inferred that Mrs. Jones secured at least the best share of it, especially of the gold coin, and had the most valid of all reasons for saying, "her death to me was gain."

GIPSY VANITY.

The following story, given on the authority of a great friend of the gipsy race, shows not only the duplicity which gipsies sometimes practise on others, but also their love of finery: "A gipsy woman obtained a hundred pounds from two ladies by pretending that she could, by her art in conjuration,

double the money, and return them two hundred instead of one hundred pounds. Although these ladies had no other security than the bare promise of the gipsy that she would do so, yet they gave up the one hundred pounds as she desired. With this money the gipsy bought a beautiful horse, a new saddle, a bridle, a silver-mounted whip, a long riding-habit, and a broad-brimmed beaver hat with a feather in it, and thus dressed was often seen riding about the counties of Hants and Dorset."

As a people the gipsies are very fond of gay colours—the more glaring they are the better they seem to like them. Rings and trinkets of various kinds, but sometimes of questionable quality, are worn by them in great profusion. At a lecture we gave at Great Somerford in Wiltshire, some time since, were three gipsies—a man and two women—who, having paid the highest charge for admission, occupied three seats in the front row. On the fingers of the left hand of one of the women were not less than twelve gold-*looking* rings.

We have read of a gipsy girl who obtaineda gold chain and locket and some valuable plate from a young lady by promising to make the gentleman the lady loved love her ardently in return. She not only failed to do so, but fled to another district with her ill-gotten booty, and the lady was compelled to confess to her parents what she had done. The gipsy, however, was pursued, and found washing her clothes in a lane, with the gold chain round her neck.

We know a gipsy man, acknowledged by those gipsy families with whom he frequently travels as

their chief, director, or presiding genius, who had a finger-ring for which, he said, fifty pounds had been paid by a relation of his, at that time in Ireland. He had also a waistcoat, lined on the inside and at the back with scarlet and blue satin, and on it were seven fox's teeth mounted with silver and used as buttons, instead of the ordinary metal or bone ones. This waistcoat, he told us, cost him seven guineas, and that he wore it on very special occasions only.

ARNOLD SMITH, A GIPSY HORSE-DEALER,

affords a striking proof of the innate vanity often displayed by this people. We have seen this dealer in horses at some of the fairs in the west of England wearing a top-coat, and on it a row of silver crown pieces shanked for buttons, a row of half-crown pieces used as buttons for the under-coat, and shillings for the waistcoat. Of these he was very proud, and boastingly told us he had paid twelve pounds ten shillings for the set.

This love of gay clothing is sometimes exhibited by gipsy children, of which Crabb gives the following instance: "An orphan, ten years old, taken from starvation, and who was fed and clothed, and had every care taken of him, would not remain with those who wished him well, and who had been his friends, but returned to the camp from which he had been taken, saying that he '*would be a gipsy, and would wear silver buttons on his coat, and have topped boots.*' And when he was asked how he would get them, he replied, '*By catching rats.*'"

A few summers ago a tribe of gipsies, numbering altogether about sixty men, women, and children, gave

A GIPSY BALL IN A FIELD,

at which we were present. The field had been rented by them for a month, and in it were eight tents and four or five vans. The arrangements for this ball were almost unique. In the middle of the field, which was about five acres in extent, and encircled with high trees, a piece of ground, about fifty feet in diameter, was inclosed by poles and ropes reaching from one pole to another. In the centre of this plot, and planted firmly in the ground, was a very high pole, and from the flag-staff at the top of it floated the Union Jack. At the bottom of this centre pole a quadrille band was stationed. Naphtha lamps in great numbers were suspended on it nearly twenty feet from the base, and on the top of each of the circumference poles other lamps were placed. As soon as the evening shadows deepened into night the lamps were lighted, the yellow glare of which gave the field and its surroundings a strange and romantic appearance. Although the charge for admission was sixpence each person, there were present at this ball about two thousand people of both sexes, and of nearly every condition of life.

Some of the gipsies who took part in the ball were gaily and expensively dressed. One of the women, who was about twenty-four years of age, wore a black and yellow satin dress so long in the skirt that it trailed on the ground. She had on red slippers; round her wrists were costly bracelets; on her fingers

were several rings; a gold chain and beads were suspended from her neck; and on her head was a kind of coronet, pendent from which were six golden fuchsias; her hair, which was as black as the raven's wing and of great length, hung in glossy ringlets over her shoulders. Another gipsy woman was attired in a costly blue satin dress. Trinkets, ear-drops, and chains of almost every pattern, red cloaks and shawls, neckerchiefs, and long sashes, of nearly every colour, were worn by the other females.

Some of the young gipsy men who took part in the ball wore black dress coats, white vests and collars, satin neckties, black trousers, and patent-leather boots. Although we have little or no knowledge of the Terpsichorean art, we may venture to say that the dancing on this occasion was said to have been both easy and graceful. Although two or three gipsy men danced with a few of our girls, we noticed that the gipsy women either would not, or they were not allowed to, dance with any one but the men or females of their own race.

Although we are not aware that there is a Romany law prohibiting gipsy girls from dancing with Gorjos, yet the following incident seems to indicate that such a law is in existence. A young shopman of the town close by, and who was one of the visitors at this ball, requested a gipsy girl to be his partner in the dance; this she very courteously but firmly refused to do. He, however, pressed her over and over again to grant his wish, but still she objected. He then became so rudely impertinent that she left the dancers and went to her tent, thinking to get rid of his importunities. Thither he followed her, and was

about to enter the tent when she gave a note of alarm, which was in a few moments responded to by two gipsy men who had been carefully watching the conduct of the intruder. These gipsies accosted him in a fierce and determined manner, and seemed much inclined to inflict upon him a very severe and summary chastisement for his temerity. Fortunately the young man saw he was in danger, and at once beat a retreat, or the consequences might have been to him of a serious nature. This little episode caused some confusion, and seemed to threaten an abrupt termination to the entertainment, but in a few minutes order was restored, and the dancing was resumed, which lasted until about eleven o'clock.

THE GIPSY GIRLS AND THE JEWELLER.

A day or two previous to this grand ball two gipsy girls, named Rosa Boswell and Linda Young, belonging to the encampment referred to, visited a shop in the adjacent town to purchase some jewellery.

"I want a pair of ear-drops," said Rosa to one of the shopmen; "will you show me some?"

Seeing they were gipsies, and not having much confidence in the honesty of his visitors, but probably a wonderful idea of their adroitness in deception and trickery, the young man said he was afraid he had none to suit her, as they were all very expensive.

"Let me see some," said Rosa, a little annoyed at his remark. Several were then placed before the gipsies, and as they rapidly examined them the eyes of the jeweller were all the time watching the movements of the girls' fingers.

"I don't like any of these," said Rosa.

"No more do I," said Linda.

"What is the price, *sare?*" asked Rosa.

"Very expensive," he replied; "they are all a guinea a pair, nothing less."

"A guinea a pair," repeated Rosa, and then laughed at the shopman, who did not appear to like in any degree the appearance of the customers before him.

"Have you no better things than these in your shop?" enquired Linda.

"Certainly we have," was the young man's answer, "but much more expensive than those I have shown you."

"Take them away," said Rosa; "a pair of ear-drops I want, and a pair I'll have if they suit my fancy."

Another card of ear-drops was produced, a pair of which almost instantaneously attracted the notice of the two girls.

"I'll take this pair, *sare*," said Rosa; "so wrap them up carefully, and I'll pay you."

"But these are five guineas a pair," said the astonished jeweller.

"Never you mind about that," said Rosa; "what odds is it to you if I like to have them? I'm prepared to pay for them, so be quick about it, we want to be off."

Even Rosa's assurance of ability to pay down the money at once did not seem to give the shopman any greater confidence in the honesty of his gipsy customers, but rather tended to increase his suspicion that they would, in some way or other, deceive him, and that he would become, after all his care, the victim of their superior craft.

The ear-drops were however carefully placed in a small case for protection against injury; Rosa paid the full price, five guineas, for them, and then both girls left the shop, evidently well pleased with the purchase they had made.

On the first night of the ball we saw these veritable ear-drops hanging on the ears of the vivacious Rosa, and we must confess that they helped to give a kind of fascination to her tawny complexion, and very dark hair, which hung in great profusion over her well-formed shoulders.

It will not, we think, be out of place to remark that the kind of vanity we have referred to is not peculiar to the gipsy race. It is as "old as the hills," and as wide as the world. It is found amongst the most untutored tribes of men, and more or less prevails throughout all civilized countries.

This love of gay colours, of trinkets, jewellery, and of various kinds of finery is nevertheless the more noticeable in the gipsies because of the strange contrast these colours present to the common and coarse quality of the habiliments they often wear, and the abject poverty of many members of these wandering tribes. Even when they lack warm and necessary clothing, they seem determined to bedizen themselves with the most gaudy colours that nature and art can produce.

GIPSY NOTIONS OF PAWNSHOPS.

Gipsies appear to have greater confidence in pawnshops than in banks. When they have a good sum of money they usually purchase silver chains, spoons, cream jugs, tea-pots, and other valuable articles,

which they pawn for a very small amount. When they need ready money they redeem and sell them for what they will fetch. When a gipsy has to be tried for a crime he may have committed, his friends will pay liberally for counsel to defend him, sometimes as much as one hundred pounds. We have been informed that a case of this kind occurred in the city of Oxford a few years since, on which occasion the young gipsy who was tried being acquitted, the gipsies, many in number, on hearing the verdict became excited and hilarious, threw their hats up into the air, and indulged in almost frantic demonstrations of joy at the young gipsy's release from what they termed "the clutches of the law."

BORROWED MONEY—LAW OF HONOUR, ETC.

Gipsies have a law of honour among themselves called "Pazhorrus," which enforces payment of double the amount of money borrowed by one gipsy of another if the money is not paid at the time verbally agreed upon. If the borrower cannot pay it back in money he must work it out in some way or other, and if he won't work it out he is then discarded, and considered to be a disgrace to his own people.

Strict, however, as they are in carrying out this law, gipsies very readily assist each other in times of need and misfortune.

Not many months since several gipsies met at an inn in Acton-Turville. Amongst them was a gipsy who had recently lost his horse, and was therefore in distress, as he had not quite sufficient money to

buy another. "Arnold," said he to a well-known gipsy horse-dealer; "can you lend me two or three sovereigns for a few days? I've lost my horse, and if I can't get another the lot of us, I mean the missus and the young 'uns, as well as myself, will starve altogether."

"I can't, my lad," replied Arnold; "I havn't got any by me; but wait, I may find something else that will answer the same purpose." Arnold then took from a fob within his plush waistcoat a roll of bank-notes. "There's a *fiver* (five pound note) for you," said he, tossing it to the man; "will that do for you? and, Cooper," he said, "don't forget the old law."

The usual condition on which gipsies lend money one to another was understood on this occasion, and fully attended to by the borrower, who returned the money at the time specified between the two men.

The honour and punctuality of gipsies in this particular no doubt constitute the secret of their readiness to assist each other in the time of misfortune. Were it not so the fate of many of the gipsy people would be, in their isolated condition, almost intolerable, at any rate very much worse than it now is. We do not hesitate to say that sympathy is a prominent feature of the gipsy race.

Although these wandering tribes are guilty of many delinquencies, they are bound by one of their own laws never to divulge any secret, nor to give information to others that would be in any way detrimental to the interests of their own race. Rather than betray each other, they would submit to

he severest punishment that could be inflicted upon hem.

Gipsies are not so selfish as many persons suppose hem to be. They agree to share their spoils and ccesses with those who belong to the same clan or mpany. This communistic practice or agreement as all the strength of an old established law mongst them, and a violation of it will often result a the most fierce and pugilistic encounters between hem.



SYLVESTER BOSWELL—A LEARNED GIPSY.

CHAPTER XI.

MENTAL POWERS; GIPSY TEACHERS AND PUPILS.

Causes of neglect of mental culture among the gipsies—A wandering life unfavourable—Requirements of the human intellect—Gipsy children great talkers—Mental capacities of gipsies—A queer story of Sandie Brown and the bullock's tail—The farmer and gipsy horse-dealer—A young gipsy cripple—A school of gipsy children—Sylvester Boswell and his library—A novel system of education—John Steggall, the Suffolk gipsy—Gipsies observant of passing events—What a gipsy woman once said to the author about the education of their children.

"'Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."

POPE.

THAT the low mental and moral condition of the gipsies ever since their introduction into this country has been like a dark cloud or blot standing prominently and conspicuously out in the full light of our civilization and educational facilities cannot be denied, at least not by those who have paid any attention to the life, habits, and histories of this singular people.

We have already remarked that the gipsies have never written any books nor kept any records respecting themselves. We are not aware that any writer of foreign literature and history has ever given an account of any learned men belonging to the gipsy race, either in this or any other country.

The causes of this neglect of mental culture among the gipsies, and the ignorance in which they have lived, are worthy of consideration, which may aid us in arriving at a correct conclusion, and suggest to us the proper means to be used to remedy this state of things.

We have often referred to this subject when in conversation with gipsies, some of whom have said that the fact of having no literature of their own, and their deficiency in the rudiments of education, are owing to their perpetual wanderings, to the persecutions they have suffered, and to the prejudice which everywhere prevails against them. It must be admitted that a nomadic life is not favourable to a regular and systematic course of education, and that the general antipathy which has always existed against the gipsies has constituted a great barrier to every effort that has been made to extend the

advantages of education to these isolated and wandering tribes.

While admitting that persecution may have operated as a preventive to the proper culture of the gipsy mind, yet this reason loses some of its force by the fact that the Jews under parallel circumstances have always had learned men amongst them. Unfavourable as the wandering life of the gipsies, the antipathy shown towards them, and the persecutions they have endured, more or less, for centuries, may have been, and still are, to the acquirement of popular education, other reasons than those given may, we think, be assigned for the want of it among the gipsy people.

Nature in her productions furnishes us with an apt illustration of what is really necessary for the proper development of the human intellect.

The beauty and perfection of seeds, plants, and flowers, depend, in a great measure, upon the proper attention and care man bestows upon them, and especially upon suitable soil, rain, and genial sunshine. If lacking these they would be of feeble growth, and defective both in life and beauty.

The human intellect also requires care and attention too, because without them it cannot be properly developed, which would be to the disadvantage of those in whom it is neglected. Two children may, when born, be much alike both in their physical and mental natures, but by due attention, education, good examples and influences, or neglect of these things, may grow up to be two widely different beings.

It is true that sometimes a liberal education, a

good example, and even the best of all influences, fail in making men skilful, virtuous, and useful; yet we have proofs in abundance that they also produce very opposite effects. By them the better qualities of the heart and powers of the mind are drawn out, resulting not only in pleasure and benefit to the individual himself, but also in great good and advantages to society generally.

On the other hand, where there are no controlling moral influences to guide developing reason aright, no good example given for imitation, and no effort made to store the mind with useful knowledge, can we expect a child, or any other human being, to become anything else but wicked, vicious, rude, in conduct objectionable, and a pest to society?

In these two cases the opposite results arise, not so much from difference in mental power, but from the right or wrong direction given to it by the kind of education each has received, and the influences by which they have been directed.

With but few exceptions those who are not educated, and whose minds are not imbued with ennobling principles, seem to be almost destitute of mental aspirations, and seldom have any inclination to raise themselves in the social scale, but are content to remain in ignorance, and to live insensible to all progress and the moral obligations of life.

The ignorance of the gipsies is in a great measure owing to an innate wish to avoid everything that would draw them into more intimate connection with other people, which is no doubt one reason why they never adopt the customs or encourage the arts common among all civilized people. Gipsies seldom

attempt to use either pen, pencil, or paint in drawing or sketching, at least not in England. They estimate Nature's own pictures—her seas, rivers, mountains, rocks, trees, fruit, and flowers, as exhibiting something infinitely superior to that which man can produce. They appear to have no reason to complain of frequent visits from the poetic muse, at all events we are not favoured with many of their poetic effusions. They have but little poetry of their own.

Gipsy children, like their parents, are great talkers, and like all other young folks, will often amuse each other by relating what they have seen and heard in their day's ramblings through "the big town," "in the fair," or on the "race-course," and it may be what they have witnessed at the "gentleman's house." They tell their little adventures, successes, difficulties, and sorrows one to another, and each seems quite satisfied if he or she has the sympathy of the rest. Adult gipsies have but few traditionary tales either in prose or poetry respecting their own race, and care but little to hear those having reference to other people.

From the picture we have drawn it will be seen that both the teachers and pupils of gipsydom have been placed at great disadvantage in reference to the cultivation of the intellect, proper education, and the inculcation of right and elevating principles; and also in lacking those influences and examples so necessary to form the true moral character and to train the mind in honesty, uprightness, and virtue.

Although a phrenological examination of the head of a man whose intellect has been well developed by study and education, and that of a wayside gipsy,

who has not had these advantages, might result in favour of the former, yet we assert that the gipsies, as a race, are not wanting in mental power or capacities. They have them, and need only to be brought out by exercise and encouraged by some friendly voice and the counsels of those who have learned wisdom, not only from education, but from experience.

Gipsies, as before shown, are capable of becoming good musicians, actors, and mechanics. Some of them have marvellously good memories; their powers of perception are considerable; they are even shrewd and witty, have an extensive knowledge of the weaknesses of human nature, which they are clever enough to turn to their own advantage; and their inventive faculties, seen in some of their deep-laid schemes, are of a wonderful kind.

When any man is in a difficulty about the attainment of an object, no matter whether it is a good or a bad one, he finds it necessary to use his reasoning, or brain-power, to extricate himself from it, so that he may ward off the punishment that would follow a failure in his effort to do so. That gipsies are mentally capable of doing this may be seen in the following story of

SANDIE BROWN AND THE BULLOCK'S TAIL.

"On one occasion this Scottish gipsy stood in great need of butcher's meat for his tribe. He had observed grazing in a field in Linlithgow a bullock, which had at one period by some accident lost about three-fourths of its tail. He bought from a tanner

the tail of a skin of the same colour as this bullock, and in an ingenious manner made it fast to the remaining part of the tail of the living animal by sewing them together. Disguised in this way he drove off his booty; and as he was shipping the beast at Queensferry, on his way north, a servant who had been despatched in search of the depredator overtook him as he was stepping into the boat. An altercation commenced; the servant said he could swear to the ox in his possession were it not for his long tail, and was accordingly proceeding to examine it narrowly to satisfy himself in this particular, when the ready-witted gipsy, ever fertile in expedients to extricate himself from difficulty, took his knife out of his pocket, and in view of all present cut the false tail from the animal, taking in part of the real tail along with it, which drew blood instantly. He threw the false tail into the sea, and with some warmth called out to his pursuer, 'Swear to it now, you scoundrel.' The servant, quite confounded, said not another word on the subject; and being thus imposed upon by this bold stroke of Brown's, returned home to his master, and the unconscionable thief prosecuted his journey with his prize."

The following story is another illustration of what we have stated in reference to the inventive faculties and skill which gipsies often exhibit.

THE FARMER AND GIPSY HORSE-DEALER.

It appears, according to the author of 'The Gipsies, History, Customs, &c.', that a person who had formerly been a P.M.P., but who married the widow

of a Lincolnshire farmer, went to Spilsby fair, and sold an old horse to a gipsy, to whom he expressed a wish to purchase a horse of a similar size and colour, but a few years younger. The gipsy at once declared that he had a horse of that description grazing a few miles away, and if the man would wait, he would have it on the spot in a few hours. He waited. The horse was bought. On entering the yard the next morning, his wife, who was particularly fond of old Jack, having been a great favourite with her former husband, said, "I'm glad you've brought him back again." "Back," said the husband, "what do you mean?" "Why, that's Jack," replied the wife. "You've lost your eyes," was the answer. "That may be," rejoined the wife good naturedly, "but that's Jack, and only get off, and you'll see where he'll go." When, lo! and behold! Jack gave one of his usual snorts, and then trotted off to his accustomed stall. The truth was, the gipsy had, in a few hours, metamorphosed Jack into a bright skinned and sprightly horse, and then sold him to his original proprietor, who paid ten pounds for his bargain.

Some gipsies have shown great quickness, affection, and logical acuteness on subjects of an abstruse kind. Mr. Vanderkiste, connected with the London City Mission, has given an interesting account of the mental capacities of

A YOUNG GIPSY CRIPPLE,

who was at one time an infidel, but who was induced to attend religious services and to study the Bible.

He would sometimes ask very perplexing questions. One day he quoted a passage from 'Humboldt's Cosmos.' This work being very expensive, Mr. Vanderkiste asked him how he gained access to this and similar works he appeared to be acquainted with. The gipsy answered that "he used to go to Paternoster Row, where the books *is* all of a row, and they turn over fresh pages, and *I reads* like anything and picks up a deal." He often held discussions with infidels, whose objections to Christianity he would meet with forcible arguments.

A SCHOOL OF GIPSY CHILDREN.

A few years since a young lady, residing at Hounslow, opened a school for some gipsy children belonging to an encampment close to the town. Her pupils were poorly clad, some of them without shoes and stockings. Their hair, by constant exposure to the sun and dust, was almost as rough and of as many shades of colour as the hair on the backs of their donkeys browsing by the side of the road. But her pupils were nevertheless ready-witted, quick, and willing to be taught. The replies they gave to some of her questions, and the curious comparisons they frequently made, afforded their teacher much amusement, and encouraged her to persevere in her self-imposed task of teaching the "young idea how to shoot."

On one occasion when they were learning the letters of the alphabet, she asked them how they would remember the capital letter K.

"Because," answered one of the boys, "it is like donkey's ears."

"But how will you know the letter I?" she asked.

"By looking," said one of the girls, "at the two holes in your face," meaning the teacher's eyes.

This lady informed us that these little rough, but ready, children of Nature had great aptitude for learning, and exhibited considerable clearness of perception and powers of comprehension, so much so that they would bear a favourable comparison, mentally, with the children of our own people. It was a cause of great regret to this lady, who took so much trouble with and interest in the education of these gipsy children, that there should be so sudden a termination to her successful exertions among them, by the whole tribe leaving Hounslow, where they had tented scarcely two months. What we have stated is an obvious proof that the nomadic life of the gipsy race operates very unfavourably in regard to the education of their children, and is really the main reason why they remain in such a sad state of ignorance.

We once read an account of a gipsy man, named Stanley, who learned to read after he had reached the prime of life, then became a student of the Scriptures and a preacher among his own people.

SYLVESTER BOSWELL AND HIS LIBRARY.

This gipsy man, to whom reference is made in the fourth chapter, and who was about fifty-five years of age at the time to which we are about to refer, possessed a large number of books, which is a very

unusual thing among this people. Finding he had pitched his tent about a mile from where we were living, we resolved upon having an interview with him, as his notability, in more senses than one, had very considerably excited our curiosity; so one morning off we started, and were fortunate enough to find him at home, and busily engaged in looking over his library, which consisted of several books lying on the grass close to his tilted cart. After exchanging the usual courtesies of "good morning," and making certain enquiries about the health of each other, we asked him,

"Are you a dealer in second hand books?"

"No, I'm not," sharply answered the gipsy; "at least not to make money by the sale of them; I bought them for another purpose. Would you like to look them over?" he asked.

We very gladly accepted the opportunity of doing so, and was surprised in finding that his collection of books comprised many well bound and valuable volumes on *history*, *poetry*, the *sciences*, *novels* of various kinds, a *Latin Dictionary*, a *Greek Lexicon*, a copy of *Burn's Justice*, and a large *Bible* and *Church* of *England Prayer-book*, and many others on general subjects.

After inspecting the books, we asked Boswell if he could read.

"Certainly I can," he tartly replied, as he was evidently a little offended at the question.

"But *do* you *read* much, and are you acquainted with the contents of the books before you?" we enquired.

"You had better try me," said the gipsy, with

a half saucy twinkle of the eye, "and then perhaps you'll be convinced on that point."

We referred to a few historical narratives of the Old and New Testaments, with some of which Boswell was very conversant. He had read much of profane as well as of sacred history; he spoke of the merits of different literary works, quoted the poets, touched upon some of the sciences, especially astronomy and astrology; he talked about English jurisprudence, the idiom of tongues, the proper construction of sentences, the declension of nouns, the tenses, verbs, adverbs, and adjectives, and especially referred to some of the peculiarities of the dialect of his own race. He said he had some knowledge of the *Latin*, *French*, and *German* languages, and that he should like to have been a *Greek* scholar.

This most interesting visit was supplemented by Boswell taking from his stock of books a well *thumbed* but very dilapidated-looking dictionary of the English language, over which he almost delivered a requiem by saying the said book was a good deal like its owner, "getting all the worse for age, wear and tear." "You see, sir," he said, "I've had this book nearly ever since I could read, and that's a good many years, you know; but by constant use it's got weak in the back, the leaves are loose, and they get out of place, and then, you see, they are a good bit worn and soiled with the use they've had; but I can't afford to buy another, and so I must put up with it, I reckon, unless some friend will—— but I won't say any more *now*—hope to see you to-morrow."

We bade him "good morning," and then left him

with his books. His unfinished sentence was very suggestive, and a broad hint that if we were to present him with a *new English* Dictionary he would not be in the least offended by our so doing.

On our next visit to Boswell he had ample proof that his "broadhint" had accomplished its purpose, as we made him a present of a new illustrated dictionary, for which he expressed his thanks and gratitude as sincerely and heartily as any human being could possibly do. "I shall never forget your kindness, sir," he said; "I shall cherish the remembrance of it all the rest of my days; but do me one more favour, sir, write your name in it, and that will make it a still greater treasure to me. I've got ink, and a pen too, but I'm afraid it's not a very good one." Boswell produced both in less than a minute, and so we left our autograph in the book; he then in return gave us his, written in a bold and legible hand. We often saw him afterwards, and never failed to gather from him some new information respecting the history, language, and habits of the race of which he was such a notable member. We do not hesitate to assert that had gipsy Boswell been favoured in early life with educational facilities, he no doubt would have become a good scholar and linguist.

If it is a matter of wonder that, in spite of the obstacles a wandering life throws in the way of cultivating the mind and acquiring knowledge, gipsy Boswell succeeded, by his own unaided efforts, to do so, we may assume that other gipsies might do the same if the necessity and advantages of education were pointed out to them.

A NOVEL SYSTEM OF EDUCATION.

Many years since some kindly disposed people were anxious to teach the gipsies, both children and adults, to read, and so supplied them with elementary books for that purpose; but unfortunately for their well meant efforts to do so, these books were utilised in another way. The duty of lighting the fire usually devolved upon the eldest girl of the family. Sometimes the sticks were not dry enough to ignite as rapidly as desired, and so the mother would say to the child, "Take the ticknee lils (little books), they'll set it going," which no doubt generally proved to be the case.

Another plan was therefore resorted to. Pieces of tin were produced, and on them letters, both capital and small, of the English alphabet were painted. They were then threaded on long pieces of wire and suspended on the gipsy tents. It was certain the gipsies could not light their fires with the tin letters, and so the former difficulty was removed. The voluntary teachers referred to were now encouraged in their work, as both old and young gipsies soon evinced an anxious wish to learn, and many of them ere long succeeded in doing so. These tawny pupils then became desirous to obtain books, which were soon purchased, in some cases by themselves, and in others by their teachers, who, at their own expense, gave them to the gipsies free of charge. It is said that these books were much prized by them, and often read. It is evident from the foregoing statements that gipsies are not totally destitute of

capacities to learn, nor of inclination to inform their minds. But we would ask, how has this mental power, these inventive faculties, the quick perception, the shrewdness, cunning, and ready wit shown more or less by the gipsies as a race been directed, and under what influences have they been encouraged or controlled? The social condition of this people answers the question.

They are isolated, not only through their love of wandering, but because they know they are hated, despised, opposed, and outlawed by the world at large. This makes them vindictive, and indisposed to have anything to do with others beyond what sheer necessity imposes upon them. A feeling of revenge is the prompter of many of their actions; their study, in many instances, is to form plans, and to adopt the most likely stratagems and crafty measures to gain their object, even at the cost of deceiving and wronging others.

Practically, a gipsy father, one of the teachers in gipsydom, says to his son, "Now then, as you'll have to fight your own way alone in the world by-and-by, and to live by your own wits, you must listen to my advice, carry out my instructions, and stick to the rules I shall give you in whatever you undertake; and you'll have to do some strange things, and run great risks, too, in order to get a living, I can tell you; but you mustn't be squeamish about the means you may have to employ to gain your ends; that wouldn't do a bit, because it would render you a disgrace, not only to me, but to the race to which you belong."

This little pupil in gipsydom, whose mind is im-

pressible, and readily imbibes everything it hears and sees, has no other alternative but to believe that all his father tells him is necessary to his own future success in his battle with the world. It is reasonable to suppose that by such an education and influences the boy, thus trained, will be guided in his future actions during the whole of his life, unless, as if by some miraculous power and unforeseen occurrences, he is rescued from that condition, and placed in one of greater moral and mental advantages.

As a corroboration of the above remarks, we will relate some incidents recorded in the history of

JOHN STEGGALL, THE SUFFOLK GIPSY,

so called, who, though not a gipsy born, ran away from school because of the severity of the master, and joined a gipsy family, the father of which was a gentleman of our own race, and who, having married a woman of the Hearne family, lived a gipsy life, and in all respects used the same kind of means for a livelihood as do the genuine gipsies with whom he had identified himself.

As the reward of a guinea had been offered for the restoration of young Steggall to his friends, and the pseudo gipsy referred to, knowing that he might be suspected of harbouring the runaway, deemed it necessary so to alter the appearance of the lad that any one who might visit and search his tent would not be able to recognise the youth they wanted.

Before giving the promised quotation, we must inform the reader that the gipsy had taken young

Steggall to his tent, not with any wrong or dishonest intention, but rather out of a strong paternal feeling and kindly sympathy; for the boy, he saw, was weary, sad and hungry, and who had been, as he ascertained, driven from school by the cruel treatment he had received from his master.

After being well fed, kindly used, and a good rest in his new but strange lodging-place, the gipsies naturally thought the boy would like to leave them, and so the gipsy said to him:

"Young lad, do you wish to be restored to your friends?"

"Not yet," said I. (Steggall relates what follows.)

"'Humph!' was the old man's expression, as it he thought that I should one day leave him of my own accord. 'How long would you like to live here?'

"'As long as you are kind to me,' said I.

"'Humph'—again. 'Did you peel those sticks* yourself?'

"'Yes, father, he did,' said the girl.

"'Who asked you that question, Mog? I asked the boy.'

"'Yes, I did; but Mog taught me.'

"'You have worked well; but if you wish to remain here you must be a gipsy, or at least look more like one than you now do. There is a reward of a guinea offered to any one who will bring you in.'

"'Pray don't take me back!' said I; 'pray don't take me back!'

* Willow sticks used by gipsies in basket-making.

"'I was not going to do so; but you must take those things off your back, or you will very soon be carried back; for I expect there will be some country fellows in search of you soon, who would like to have a guinea in their hands, and have us gipsies sent to jail for kidnapping you."

"'Pray take my clothes! Pray lend me some others! and do what you will with me, only do not let me fall into the grasp of that same tyrant again.'

"'Jack, get one of Barnaby's begging suits, and doff the youngster's blue jacket. Mog, get your mother's shears, and just cut off those curly locks of the young gentleman. Jim, go you and bring out of your mother's tent some of the boiled willow peelings which have been burnt and seething there since the morning, and give him a regular wash.'

"So did the gipsy presently employ all his family to disguise me. I was soon stripped, washed, clipped, and dressed, and actually one of the girls went and fetched a piece of broken looking-glass, and showing me myself therein, made me have such a fit of laughter that even the long, lank, grim, and greasy-looking gipsy could not help joining in the laugh. I certainly never beheld such a thorough blackguard-looking lad as I was made to look in five minutes.

"My face was as sallow as if I had been smoked for a month; my teeth were white; my eyes, which were hazel, were now surrounded by such dark eyelids that positively I had no idea that I could have been so speedily transmogrified; all the ringlets were shorn from my hair, and Mog had so sheared and stiffened it that there I was, worse than any union boy with his hair polled, and thoroughly

transformed. . . . I had a dried sheepskin jacket, which served me for waistcoat and coat; a pair of trousers made of the old smoky tent tarpaulin; no stockings, no gloves, no hat, but a greasy old dog's-skin or cat's-skin cap. In my own eyes I was now a gipsy, and though I knew nothing of the slang among them, I could perceive they enjoyed the idea of brotherhood amazingly.

"'They will never know him, father, never.'

"'Give me his clothes, Mog.'

"They were done up in a bundle, and in a very curious place they were deposited. A square piece of turf was taken up in the tent, which had evidently been removed and put down before, and underneath that turf there was a large boiler with a top to it, which, being taken off, my bundle of gentleman's clothes was thrust without ceremony into it, my hat crushed to a pancake. The lid of the pot was put on again, the turf covered over it, and sticks and pots and pans laid thereon, so that no one could have possibly conceived such a gipsy's cupboard unless they had experienced, as I then did, the use of it.

"'Now, boy,' said the gipsy, 'you must learn to act, if you can, and pretend to be deaf and dumb, and not to see or know anything. If any one should come into our tent—as you may depend upon it they will before the day is past—you must take no notice of any one; stare at the smoke, and sit with your hands upon your knees like a fool; or you may do that which appears to suit you better, go on peeling the sticks.'

"I am quite sure that I learned this lesson of de-

ception quicker than I learned any other lesson at school all the days I was at Mr. Rogers's Academy, and it was very necessary that I should be an apt scholar, for I was very soon put to the test.

"'Hullo, Jim, who is that coming up the lane?'

"'Why that's the constable of the parish of Walsham, along with Fake the carpenter. You may depend upon it we shall have a search. Now, young one, sit you at your sticks.'

"'Hullo, hullo, Master Gibson, we want to have a word with you!'

"This was the first time I had heard the name of the gipsy—Gibson, Master Gibson—so, thinks I, I must be a Gibson. I could hear the conversation, and Mog sat peering into my face to see how I took it.

"'Who have you got there in your tent, Master Gibson? We are bound to look for a young gentleman who has run away from school at Walsham, and is suspected of being with you, and that you are harbouring him in your tent.'

"'Go in if you like, and look.'

"'We don't want to go in; but have you anybody there?'

"'Yes; I've poor Tom the idiot, deaf and dumb; Mog, my daughter; and Jim, my youngest. You met my boys Jack and Barnaby, and I hope you didn't find any wrong. Pray look in.'

"I saw two heads stare in, and Mog and I kept on peeling the sticks, and as innocently as possible.

"'What can you see, Master Fake?'

"'I can see two or three urchins peeling sticks, that's all. But we are bound to search. Perhaps you'll order your fry to come forth.'

"'Oh, yes. Mog, come out; Jim, come out. Take care of your brother.'

"We all came out. I grinning and staring in the face of the constable of Walsham, whom I knew as well as I did old Rogers; for he as constable, questman, and sexton, used to keep boys quiet at church, dig graves, carry persons to prison, all in the course of due authority.

"'The young lad missing is just the size of this boy of yours.'

"I stared in his face as if I did not know what he said.

"He has a wild eye, curly hair, sharp look, is very strong for such a lad, and just this boy's height.'

"Certainly I did not look very bright; I had no longer curly locks; I might have a wild eye, but though my mind was not in the least degree a vacant one, yet it looked, I suspect, wild enough at the constable; but I lifted up the stick, put my long browned fingers to the top of it, and drew off such a long strip of green and yellow peel, and grinned at it so beautifully, that the old constable could not help saying:

"'Poor boy, he must be a sad misfortune to you, Master Gibson. I hope you are kind to him!'

"Mog patted me on the head. I knew, of course, what was said, and I looked at her and laughed so pleased that Mog herself could not help smiling at the artful dodge of my young idiotcy.

"'Here, poor boy, here's a penny for you,' said the constable.

"But I was deaf—I could not hear. It was the

first time I would not hear, and it would have been a good thing indeed if I had not heard many more enticing things than this first offer of a penny.

"'He's quite deaf, Mr. Fake.'

"'And quite dumb too? Poor boy! I did not know you had such an affliction. We'll just look into the tents.'

"They did so, and found nothing. When they were come out the constable said to the gipsy:

"'There's a guinea reward offered for the apprehension or capture of the younker; and if, in your wanderings, you should find him, a guinea, Master Gibson, is worth the handling.'

"'Pray, do you want any baskets, sir?' said Mog. 'Any tea-kettles mending—any wooden bowls, sir? Poor Tom here can make many things, and works hard, though he is an idiot boy.'

"And she gave me a look so knowing that I understood how completely the constables were gulled, and what an apt scholar I had become at deception.

"Reader, the Gibsons were all clever gipsies, and, to a certainty, they made me quickly as clever as themselves. The constables departed, and we had a bolt into the tent, and a roar of fun and laughter at the acting."

Let it not be supposed that we intimate, by quoting the above narrative, that child-stealing, or detaining in their tents the children of other people for the sake of obtaining rewards by restoring them to their disconsolate friends, is a common crime among the gipsies. We believe it is not so; at least, we know of no such case. We have given

these particulars rather as an illustration of the ingenious methods gipsies not infrequently employ to deceive others for their own special purposes and interests.

We may here remark that brain-power may exist independently of external influences, and that it is developed accordingly as they are brought to bear upon it. But if they should be of an immoral and base kind, the mental qualities of human beings will tend to what is vicious, dishonest, crafty, and deceptive. If, however, the influences should be morally good, the mind will take an opposite course, by inclining to whatever is virtuous, straightforward, honest, and truthful.

The gipsies, as a race, exhibit one special mental characteristic. Isolated and ignorant as they are considered to be, they are observant of the moral, social, and mental machinery which is in active operation among ourselves. They know as well as we do what is being done for the children of the poor in our towns and villages. They understand more of public charities and the endowments of colleges and schools for educational purposes than many people give them credit for. They know all about the advantages that are offered in our village schools to the children of agricultural labourers, and are by no means ignorant of the many benefits derived by artizans and others, of all classes and creeds, from our National, British, Board, and other public schools.

Although recent efforts have been made to obtain legislation to bring gipsies within the area of national education, and their own excuses for

neglecting it may be weakening, yet many of them, and not long since either, have complained to us that in regard to the advantages we have mentioned they have as a people been entirely overlooked and ignored, and that our neglect of attention to the education of their children have alike arisen from the fact that they are *gipsies*.

Some time since we were walking to Gold Hill, Buckinghamshire, when we met a gipsy woman named Stanley, with whom we had some conversation respecting her own people neglecting to send their children to school, particularly when they remained in the same locality several days or three or four weeks. We were quite surprised to hear the reason she assigned for this apparent neglect.

"Do you know, sir," she said, "that some of the mothers and fathers of your race have actually objected to let *their* children mix with ours even in small village schools." She then told us that, not a long time before, some peasant children were taken from a school in Norfolk because the clergyman had thought proper to admit into it three gipsy children to be educated during the sojourn of the parents in that locality.

Although we cannot exonerate the gipsies from all blame in not having their children educated, because they might do so if they would only give themselves the trouble to think of the advantages they would derive therefrom, we nevertheless must admit that the thought that their children are despised, slighted, and objected to because they are the offspring of gipsy parents is to them a burning and bitter one, and helps to widen the chasm that

yawns between us and them, and to strengthen more and more their determination to remain an isolated race.

Wherever the fault may be, it is certain that gipsies possess the power, capacity, and we may add a desire to learn. "Do, sir, if you please," said the gipsy woman alluded to, "try to remove from the minds of your people the antipathy they have against my race, and above all, ask them to help us to school our children. We love them, sir, and we want to see them do well. Do this, won't you?" and as she looked earnestly at our face she said, "and heaven will bless you." No one will deny that gipsies ought to be educated both for their own benefit and the credit of English civilization.



A GENEROUS-HEARTED GIPSY WOMAN, ONE OF THE CHILCOTTS.

CHAPTER XII.

VICES OF GIPSIES—HOSPITALITY TO STRANGERS.

Clipping coin—Robbing hen-roosts—Highway robbers and house-breakers—Knack of vamping up old horses—Kidnapping—Gipsies not forgers—Nor political agitators—Gipsy hospitality to strangers—The benighted traveller—A distant glimmer—Night in a gipsy tent—How it was spent—Departure—Search for a stray bullock, and how it ended—A gipsy with a generous heart—The gipsy and the drowned boy, an affecting incident not to be forgotten.

"Through tattered clothes small vices do appear;
Robes and furred gowns hide all."

SHAKESPEARE.

"True friendship's laws are by this rule expressed—
Welcome the coming, *speed the parting guest.*"

POPE.

ONCE upon a time we wandered into a village churchyard, in which amongst other inscriptions on the head and grave stones we read the following :——

> "Farewell, vain world, I've had enough of thee,
> And now am careless what thou say'st of me;
> The faults thou saw in me take care avoid;
> Search well thine own, and thou'll be well employed."

The last two lines contain so much good advice and truthfulness that if properly remembered and followed, would no doubt be of great service to us all, especially to those who are self-conceited, and proud of their mental abilities, of their high standing in society, and of their fancied superiority over less favored classes of their fellow-creatures. Such men by condescending to learn from the humblest, and even inanimate teachers, might become a little more charitable and generous in the opinions they sometimes unjustly form of others, and we think they would be induced to pause before they deal out their sweeping denunciations against those they may dislike and condemn.

If a man should censure and treat with contempt others who may happen to be the subjects of popular prejudice, it says very little in favour either of his studious habits, of his sympathetic nature, or the analytical powers of his mind. How true it is that

> "Minds that have little to confer,
> Find little to perceive."

It is not our intention to try even to exonerate the gipsies from all the charges of crime that have been preferred against them, yet as "fair play is a jewel," these wandering tribes have a moral right

to expect and to claim it, even from their greatest enemies.

So numerous are the vices alleged against the gipsies that it is necessary, as an act of justice to them, to see whether they are *justly* and deservedly charged with them or not. We shall refer to some of them.

CLIPPING COINS.

Years ago the gipsies were accused of clipping coins, although no proofs, so far as we are aware, have been given that they even possessed the necessary implements for such a purpose. In fact, the exposed dwellings of the gipsies in our open roads, lanes, and woods are hardly favourable for such a practice as that alluded to; but, on the other hand, render it highly improbable.

Gipsies have been condemned as midnight marauders in farmyards, and of an unlawful partiality to unplucked poultry. It is not fair, however, to blame gipsies for having stolen *all* the fowls that have been missed from those places contiguous to their encampments. Other bipeds, as well as foxes, who are thorough nocturnal prowlers, deserve, not only some, but a large share of the blame of these depredations. We know that as a people the gipsies have an almost superstitious dread of being absent from their tents after nightfall, especially alone. This does not arise from cowardice, but from other causes painfully known to this hated race.

That some gipsies have been, and may now be, guilty of poaching, that they have stolen horses, sheep, and a fawn now and then we will not deny.

But we can assert these acts are comparatively few, and that their atrocity is mitigated by the remembrance that gipsies being often sorely pressed with the necessities of nomadic life, have many temptations to dishonesty unknown to civilized society.

We can state, on undeniable authority, that numbers of farmers, near large towns, encourage the location of gipsies near, or on their farms, believing their encampments act as a check on other men more dishonest than gipsies, and who might, if it were not for the presence of the latter, commit serious depredations on their property.

This fact, and many little acts of kindness shown to these gipsy wayfarers, have inspired them with a feeling of honour towards those who have placed confidence in them, and they have never to our knowledge in any case violated the trust reposed in them.

HIGHWAY ROBBERS AND HOUSE-BREAKERS.

As a race, the gipsies have never distinguished themselves in these particular characters. Numerous as have been the burglaries committed in London and the country, we are not aware that any gipsy has ever been charged with complicity in the above crimes. Guilty as they may be of other offences, we imagine they regard both house-breaking and highway robbery too hazardous for them to indulge in, for reasons which in no way apply to burglars, who, in the majority of cases, reside in the low, intricate, and crowded parts of our large towns and cities, and who have greater facilities for the

concealment of stolen property than are available to English gipsies.

It must be admitted that many of the gipsies are guilty of committing acts of petty larceny. Some of their women have obtained both money and property by their pretended power to foretell future events, and especially by attempting to give some clue to those persons who may have secretly injured or wronged in any way the dupes who may apply to them for such information.

Some gipsy men have shown their dexterity and their cleverness in deceiving the most practised eye by their

KNACK OF VAMPING UP OLD HORSES,

and making them appear much younger than they really were, by which means they have often obtained two or three times more money for them than they were worth. Of this we have given an instance in the preceding chapter. If they can be justly charged with "horse-coping," and "bishoping" these animals, the instances are few; simply because the gipsies do not possess the proper conveniences necessary for performing the above operations. We may also state that great numbers of men, not gipsies, living in every part of the country, are also guilty of the same practices.

In regard to gipsies kidnapping youths and stealing the children of other people, we may repeat that we do not know of a single instance in which they have done so in the sense in which the accusation should be understood. Such an alleged crime is more the phantom of a fertile imagination than

anything else. It may emanate from the versatile brain of a writer of a gipsy romance, be very opportune to his purpose, and may add in some degree to the sensational interest of his fictitious story, although it may have no foundation whatever in fact.

Even admitting that gipsies have enticed children from their homes, the cases are undoubtedly rare; and it is singular that while such imputations are made against them, they also accuse us of kidnapping their children for the purpose of converting them to our life. Such reclamation, however well intended, would not, we think, be permanent.

There is no doubt some truth in the accusations brought against them of clothes stealing. Gay, in one of his pastoral poems, leads us to believe so; but even this act is by no means peculiar to the gipsies. The wretchedness of the apparel worn by the majority of them scarcely justifies the charge; and they certainly hold no commercial relations with a certain other race whose affinity to "old clothes" is generally acknowledged. The dresses most of the gipsy women wear have not come to them direct from the dressmaker, but are such as have "seen much better days," and which have been obtained not only by mutual consent, but it may be as a reward to the gipsies for a nice fortune, or the revelation of a bright and successful future to their former owners.

If gipsies are sometimes dishonest, coarse, and given to debasing habits, charity should at least attribute these results to a wild, unrestrained condition of life. Uncouthness of manner is not, as a rule, characteristic of the gipsy race. They are often very courteous and polite in manner; and

although they have a confident way of expressing themselves, and are in many cases exceedingly voluble, yet they are usually very respectful in their answers and demeanour towards other people, especially to those who treat them properly.

GIPSIES ARE NOT FORGERS.

Forgery, considered to be one of the greatest offences against our laws, is certainly not a crime known among the gipsies. While many reasons might be assigned to show that it is not so, we believe that no instance can be adduced of any gipsy ever suffering the penalty of the law for the commission of this particular offence. Having little or no connection with our men of business in the commercial marts of our large towns, they have neither opportunities nor reasons for being guilty of this crime; if they had, their ignorance of pencraft would be a great obstacle in their way. Their knowledge and dread of English law, which they know to be severe on this vice, is a strong reason why they refrain from attempting to gain anything at such a risk as by forgery. Their faults are many, and they no doubt will get money and acquire property even by questionable means, if they can do so without the fear of being detected and punished for their misdoings.

GIPSIES NOT POLITICAL AGITATORS.

It may be that during the first century of their existence in this country and Scotland, so-called

gipsy dukes, lairds and kings might, for their own sakes, have taken some interest in the politics and law-making of the time; but that, we should imagine, would be to a very limited extent, as their mode of life precluded the very conditions necessary to give the right, the privilege, and power of taking a really official part in matters of a civil kind.

So far as we are acquainted with modern gipsies, they appear to have no party political creed to influence them either against or in favour of the government or laws under which they live; neither do they interfere with or seek a quarrel with others on religious grounds.

Who ever heard of any political faction or conspiracies amongst them to harass and obstruct the legislators of the country in which they sojourn? Who ever heard of gipsies plotting the destruction of public buildings and other property, as well as of human life, by the aid of dynamite or any other explosive substance? May we not answer, "No one."

The discoveries of science which have been unlawfully used and misdirected by men in our very midst are little studied by the gipsies, and perhaps as little cared for by them. Their mode of life and habits may be very objectionable to other people, but none of the gipsies are known as members of Nihilist, Fenian, or other revolutionary organizations. Their policy is rather to be quiescent in these matters, and to give no reason for being interfered with in their comparative isolation, which they much prefer to the excitement of a more public life.

GIPSY HOSPITALITY TO STRANGERS.

If "true generosity is a duty as indispensably necessary as those imposed upon us by the law," and if "it is a rule imposed upon us by reason, which should be the sovereign law of a human being," then we claim for the gipsies the credit for being not only rational beings, but as developing in some of their actions a noble and generous feeling.

Bitter as they may sometimes be against mankind generally, yet having passed the ordeal of suffering, privations, want of shelter and protection, they have learned to sympathize even with strangers who may be placed under similar circumstances, and to extend to them both kindness and hospitality as far as their means allow.

Some years since a gentleman told us that he was once benighted when travelling in Shropshire. He had taken the wrong road. Soon after the rain began to fall, and darkness coming on, he entirely lost his way; and to make his condition even more sad and solitary, there was no house near to which he could repair either for shelter or protection, but every probability of his having to remain all night in the darkness, exposed to the rain and bitter cold.

Walking on, he at last espied a glimmering light down a narrow lane, to which he immediately hastened. He was in hope it might be in a cottage; but to his surprise it was the light of a gipsy's fire that had attracted his attention. Although somewhat startled, and a little nervous in discovering himself in the presence of some lawless, wandering

gipsies, he nevertheless mustered up all the courage he could, told the gipsies he had lost his way, and then asked them to put him in the right road for the place he wanted to reach.

One of the gipsy men, a stalwart, rough-looking fellow, said to him, in a rather forbidding tone of voice, "It's no use to do that, sir; you are miles out of the way; the night is dark, the roads are bad, travelling is dangerous; gamekeepers are on the look-out, dogs are let loose, and it's just likely, if you attempt the journey now to the place you want you may be taken for a poacher or something worse and be very unpleasantly dealt with."

"What, then, am I to do?" asked the benighted traveller quite concernedly, and discouraged by the dark and disheartening picture the gipsy had so graphically drawn.

"That depends upon yourself," replied the gipsy. "If your pride of birth and high notions are not too great to come down a little bit, and if you have confidence in us, you may, if you will, stop here for the night. You shall be welcome to something to eat and to drink, also to a bed, such as it is, and shelter until the morning. You may think the accommodation isn't quite up to your idea of comfort, but I think you'll find it better than being exposed to the wet and the cold, and the chances of meeting with some of the little unpleasantnesses I have just spoken about."

The gipsy's proffered hospitality came like a ray of sunshine to the benighted traveller, who, without the least hesitation, heartily thanked the gipsy, and said he would gladly and gratefully accept his invita-

tion, and be his guest, at least for that night. He then seated himself on some straw within the tent, and tried to feel at home.

The gipsy host then told his wife to brew a pot of tea, and to bring out what viands she had in her larder. She did so with apparent good-will. Although there was nothing particularly rich, rare, or uncommon in the meal thus provided, the stranger nevertheless partook of it with gratitude, but not unmingled with fear, that he might have to pay very dearly for their hospitality, if not by sustaining any personal injury, yet by losing the money he had in his purse.

After tea two or three other gipsy men, occupying as many adjacent tents, were invited to come to have a little chat with the stranger, which they were glad to do to while away the rest of the evening. Their appearance was not, however, at all reassuring to the traveller, but rather increased his fear that he might suffer before he left them; yet he carefully and judiciously did his best to conceal it from the gipsies, lest he should rouse their suspicion that he doubted their honesty, motives, good intentions, and the genuineness of their hospitality. We hardly need say that the conversation, although of an erratic and general character, was carried on in a social, good-tempered, and somewhat jocular manner. Smoking was, of course, the accompaniment, varied now and then with small libations of brandy and water. The guest began to feel more confidence in his entertainers and his host, and half regretted when the time for retiring to rest had arrived.

The gipsies had made arrangements for the wife

to sleep in another tent with two or three of the other women, so that her husband and the stranger should sleep together. The gipsy was soon oblivious of all earth's joys and woes; but the guest remained awake for some time. Somnus at last came to his aid, and he slumbered on for some hours. When morning came he found himself uninjured, and his money safe in his pocket, and half reproached himself for the hard thoughts he had indulged in respecting the man who had so opportunely and generously befriended him.

The gipsy wife in good time came back to her own tent and set about preparing breakfast, which was a substantial one, for the gentleman, who enjoyed it very much more than he did the meal of the night before. Breakfast being over, the grateful traveller offered to repay the gipsies for their hospitality, but they peremptorily refused to accept a farthing.

"No," said the gipsy man; "thank you all the same, sir; you are welcome to the little we have been able to do for you. A fellow has a poor heart indeed if he couldn't without fee help another out of a difficulty such as you happened to get into last night, by taking the wrong road. If you're not inclined to stop any longer, I will walk with you and put you in the right road for the place you want."

As soon as he had done this, the gipsy guide bade the traveller a good morning, wished him success, and said he hoped he wouldn't think quite so hardly of the gipsy race as many people are in the habit of doing.

These two men then parted; the one no doubt

returned to his rude home in a sequestered Shropshire lane, with the gratification of having sheltered in a time of need a fellow-creature and human brother; while the other pursued his way with less antipathy towards the gipsy people, and with a resolve to make known to others the hospitality he had received from these strange nomads. This is by no means an isolated case, many of a similar kind could be adduced.

From the above narrative we may imagine that even gipsies know that one of the greatest luxuries of life is "doing good." It is so, and we may say—

> "Man is dear to man; the poorest poor
> Long for some moments in a weary life
> When they can know and feel that they have been
> Themselves the fathers and the dealers out
> Of some small blessing; have been kind to such
> As needed kindness, for this single cause,
> That we have all of us one human heart."
>
> WORDSWORTH.

A GIPSY WITH A GENEROUS HEART.

The gipsies belonging to the Chilcott family are supposed to retain the most original and purest characteristics of these wandering tribes in England. One of them, we know well, was a person of noble appearance, and in all respects seemed to be very superior to most of the women of her own race. At the time we first became acquainted with her she was the widow of gipsy Lee, who had been a man of considerable importance, both in intellect and position, amongst his own people. This woman had been very successful in fortune-telling, and, for a

gipsy, might be said to be "well-off." She was held in great estimation by the poorer gipsies, to whom she was very generous hearted.

Having a practical knowledge of the condition and requirements of her own "kith and kin," she was often applied to for counsel in the time of difficulty, which she always readily gave. Being well acquainted with the medicinal properties of herbs, and of the afflictions common among the gipsies, she often acted as a doctor, not only in prescribing what should be done, but in supplying, at her own expense, the means as a remedy for any particular malady that might be brought under her notice.

We never visited her tent without receiving a hearty welcome. In manner she was courteous, civil and gentle to a degree, and many times invited and pressed us to partake of some kind of refreshment or other.

The last time we saw her she said, "If ever you should, in your travels, hear of us in any part of the country, I hope you will come and see us. The van there shall be at your service for the night; it contains a good feather bed, and we'll try to make you as comfortable as we can, not forgetting something to eat and drink as well."

Of course we thanked the gipsy for her kind offer, and promised to avail ourselves of it, if at any time occasion should require it. We never had any reason to doubt this woman's sincerity, but on the other hand, have always regarded her as a gipsy possessing a truly generous heart.

SEARCH FOR A STRAY BULLOCK, AND THE GIPSIES.

The following interesting narrative has been supplied to us by an old and dear friend, whose veracity cannot for a moment be questioned. His story, like the one just given, furnishes different traits of the gipsy character, especially of their kindly disposition and hospitable feelings towards those who may in any way have aided them, and who show confidence in their honour. Our friend says:

"During my boyhood in Dorsetshire I heard and saw much of the gipsies, and until I became intimately acquainted with them, was led to believe they were the most disreputable, deceitful, and dishonest people in the world. Dreadful stories of kidnapping children, waylaying country folks, and robbing and ill-using travellers were related, and in fact, that no life or property were safe if the gipsies were in the neighbourhood.

"In my thirteenth year I used to go with a neighbour, who was a cattle dealer, to various fairs and markets about the country in the way of his business. There were no railways there at that time, so we had to begin our journeys very early in the morning. My master usually carried his bank notes in his neckcloth for safety; and a brace of pistols were placed under the seat of the gig in case he might be attacked by gipsies or highway robbers.

"I shall never forget the terror I used to experience when we came in sight of the fires of the gipsy encampments, more especially when I was

returning alone, which I frequently did, sometimes not reaching home till after midnight; but I cannot remember that either my master or myself ever received the slightest insult or injury from gipsies, beyond their dogs rushing at us as they passed, although it is true that on some occasions rather strong language was used on both sides.

"After a good deal of observation in passing and intercourse with the gipsies occasionally, I was inclined to think they were not such bad and dreadful creatures as I had been told they were. My more intimate acquaintance with them began in the following manner: I had been on horseback nearly all day looking for a strayed bullock without success, and was returning home at night by a short cut in a bridle path through a wood. It was very dark, and I had just reached a gate which divided one part from another, when a man laid hold of my horse, saying, 'You'll have to bide here a bit, my lad.' I said, 'I can't stop here, I want to get on to see Old Mark at the turnpike gate, to hear if he knows anything of a bullock we have lost.' He still held the bridle, and by the sound of subdued voices I concluded I had disturbed a gang of poachers. At last the man told me I had better go round by the road, as I might get a knock on the head if I went any further in the wood.

"I could see it was of no use remonstrating with him, and therefore turned back and got into the lane, where I found a large number of gipsies round their fires preparing their evening meal. I asked an old man, who appeared to be very feeble, and who was lying by the fire, if any of his people had seen a

stray bullock that day, when a boy jumped up by his side and said, 'Grandfather, this is the one who gave us the milk the tother day when the *nipper* was so bad, I know him very well.' The old man then invited me to have some supper, and wait until his sons came, and also told me that most likely they would be able to help me. Having been in the saddle nearly all day, I was only too glad to get a mug of steaming hot coffee, with some delicious bread and butter, and sit and chat with the old man.

"Before I left that night about a dozen men came in, each laden with something under his smock frock or jacket, which they did not care to show while I was present; but I afterwards learned that they were the party I had disturbed in the wood, and they laughingly told me that it was a wonder I didn't get a crack on the head, as they thought I was the head keeper, who frequently rode round to see if his men were on the watch.

"We had large fields for our cattle near several places where the gipsies were accustomed to encamp, and I became a frequent visitor, as my duties lay in their direction. No matter whatever party came into the neighbourhood, I had only to mention the name of old Joe C——, with whom I had become quite a favourite, to be received with the greatest kindness; and very many happy quiet hours I spent with them when the day's work was over.

"My friends at last cautioned me, and forbad my intimacy with them, as they discovered that I sometimes got out of my bed-room window and down the roof of the old peat house to join the gipsies in their

incursions into the neighbouring woods; and I am thankful that I was restrained, for I became so strangely fascinated by them and the life they led, that I might have become unsettled and unsuited for any useful calling. At length I was compelled to leave the neighbourhood to go and learn a business in the town, and it was with the greatest regret I had to give up my acquaintanceship with the gipsies.

"It is true that my friends and I had helped them on many occasions in times of distress and sickness; but their gratitude for little favours, and their hospitality and kindness to me on all occasions, had so won my sympathy and interest in them that I felt the separation deeply. Although forty years have passed away since I broke off my acquaintance with the gipsies of Dorsetshire, I have a vivid recollection of their attachment to us in return for little acts of kindness, especially to their children, making us feel more secure and our property more safe when they were encamped near us; and here I may add, that they often rendered us valuable service by their knowledge of the country in tracking and recovering lost cattle."

Another instance of the readiness of gipsies to assist others who may have been overtaken by calamity may be seen in the following well authenticated story of

THE GIPSY AND THE DROWNED BOY.

Gipsies, especially those who have travelled through the different counties of England, have their favourite

camping corners, to which they always resort when occasion requires; that is, if they are not prohibited by the local authorities from doing so. This preference for some camping spots is owing to a variety of causes, all of which we need not explain. We may, however, state that gipsies are often attracted by the beautiful in Nature as well as by the opinions they entertain of the population residing in those parts where they love to sojourn. The gipsy to whom we are about to refer belonged to a large encampment pitched in a romantic spot and neighbourhood, which we will now endeavour briefly to describe.

This home of the gipsies was a wide, mossy, and grassy dell, which was so secluded that it was but seldom trodden by the foot of man. On either side of it were plantations of fir, and here and there were fine old oak, elm, ash, beech, and chestnut trees. Its principal forms of life, save when the gipsies were there, or a stray traveller who now and then would wend his way through it, were a few rabbits and hares, and sometimes sheep, looking for needful food, and then having their innocent gambols one with the other, and looking as happy as if in the primeval paradise.

During the spring and summer this dell and its surroundings were full of feathered songsters, which poured out their sweetest warblings, soft, thrilling, inspiring, and almost divine. From the summit of a hill not far off might be seen a far extended panorama of natural beauty, through which flowed a river looking like a cord of silver running through a carpet of green velvet. For charming landscape

scenery, Sylvan beauty, and splendid prospects, but few parts of England could vie with the locality in which the gipsies before mentioned were for a time sojourning. In addition to the above attractions, these gipsy wayfarers had on former occasions been kindly treated by some of the residents round about, who not only supplied them with a few vegetables and straw, but showed great leniency towards them, which is not their lot in every place. But now to our story.

It was on a fine summer afternoon that a boy, about eight years of age, was bathing in a piece of water issuing from some rocks between the dell where the gipsies were camping and the village to which the boy belonged. He got out of his depth, and as no one was there to help him he was drowned, but not before he was seen by two children who were returning home from school. One of them ran back to the village to give the sad intelligence. The villagers soon assembled in great numbers; drags were used, and other means were employed to recover the body. After searching in vain for three hours, a young man dived to the bottom of the water, and fortunately touched the body with his feet; he then brought it to the surface, and holding it up with one hand, swam by the aid of the other to the side of the deep waters. It was then wrapt up in a sheet a kindly neighbour had taken there for the purpose, and carried homewards by the unfortunate boy's elder brother.

In the crowd that followed was a gipsy man belonging to the encampment in the dell, and who had been an eye witness of all that had occurred. Before

reaching home the gipsy gently laid his hand on the brother's shoulder, and in a sympathetic tone of voice said to him, "I beg your pardon, sir, but you *must* be tired; give me the body, and I'll carry it; you go on ahead, and break the news to your folks at home, and I'll drop in with the boy directly." He did so, and in a few minutes the child was laid upon his bed.

The gipsy was deeply affected as he gazed upon the lifeless body of the boy, who but a few hours before was buoyant, happy, and full of life. In addressing himself to the weeping family, especially to the almost distracted mother, the gipsy said, "It's a bad job, poor boy; but it can't be helped now; he's better off, you may depend upon it." He then left the house, and returned to his camp to rejoin his own people. This gipsy asked for no reward, and although one was offered to him he refused to accept it. He seemed to be quite satisfied in having rendered a little assistance to the bereaved family. The noble act and the generosity, as well as the human feeling and sympathy of this wayside gipsy on the occasion referred to, are still fragrant in the memories of the family to whom the child belonged. We may here assert without fear of contradiction that *this* gipsy man, by his voluntary help and sympathy, triumphed over the animosity, and hatred too, which gipsies usually entertain against our own people, and also showed that these things were not allowed to stand in the way of the impulses of a noble and generous heart where human sorrow and bereavement had fallen upon others.



GIPSY BOY MUSICIAN.

CHAPTER XIII.

GIPSY GRATITUDE—SPIRIT OF REVENGE.

Power of kindness— An interesting story of a lady and a gipsy family in Buckinghamshire—The roasted hedgehog, wild flowers, and the bright half-crown—Gipsy spirit of revenge—The man who would join the gipsies—His initiation —His escape—The gipsies on his track, and the result which followed—Gipsy love and jealousy—Edward Bulwer, afterwards Lord Lytton, fascinated by a gipsy girl—Several days at the tent—The young gipsy men threaten him—His forced departure from the gipsies—A daring act, which might have cost a life.

"The still small voice of gratitude." GRAY.

"And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who *treasures up a wrong*." BYRON.

HAVING already shown that gipsies have been, to the best of their ability, hospitable even to strangers, and that as a race they are by no means lacking in true practical sympathy with others who may be in sorrow, it may naturally be supposed that they are susceptible to kindness, for which they have been known to evince in great numbers of cases the most sincere gratitude.

We think it may be admitted that there is not a race of human beings, nor a member of the varied tribes of the lower animals, who are not affected and influenced by the law of kindness; and that to a greater or less extent they have a remembrance of any act of cruelty or humanity of which they may have been the subjects. The elephant recollects an injury done to him, and resents it years afterwards. The horse and dog, after a long separation from a kind master, will, when they meet, give sundry wags of the tail and the neigh of recognition, and in other ways will show that they have not forgotten his humane treatment. Even the tiny bird will grieve when its friend who feeds it is absent, but will chirp its delight when she or he returns.

From practical knowledge of the gipsies we can assert that they, as a people, not only appreciate acts of kindness, but also retain a very grateful recollection of them. It can hardly be otherwise, because kindness, being a source of comfort and pleasure to those on whom it is bestowed, awakens in them a feeling of gratitude, whether they are of a generous or of a selfish disposition, just as naturally as light and heat come from the sun.

As an illustration of the correctness of our state-

ments, we will give the following story, related to us by a lady residing in Uxbridge, and as nearly as possible in her own words.

"When I was about fifteen years old," she said, "I resided with an uncle in the town of Amersham, Buckinghamshire. One morning a gipsy woman, carrying a baby not more than fourteen days old, called at our house. The child was very ill, and cried as if in great pain; so I gave it some cordial, and in a little time it was relieved of its sufferings. The gipsy mother thanked me many times, with tears in her eyes, bade me 'good morning' in the politest manner imaginable, and then left the house to return, she said, at once to their tent pitched a short distance from the town. Before she left, however, I told her I had always felt an interest in the gipsies, and that if she should come again to the neighbourhood she was to be sure and call upon me, and to bring with her the baby I had fortunately been the means of relieving.

"Seven long years passed away, but I had never heard a word of either mother or child. I was then, of course, about twenty-two years old. Year by year my duties and responsibilities increased in importance and numbers, and my thoughts were so fully occupied with domestic and other matters that the gipsy mother's visit had almost faded from my mind like a dissolving view. One bright summer morning, however, a knock was heard at the door, which I opened myself, and then saw, to my great astonishment, a fine, dark-eyed stalwart gipsy man, with one hand in his pocket, and bearing on the other arm a basket apparently well filled with something or other.

"'Good-morning, marm,' said he, 'good-morning to 'ee.'

"'What may you please to want?' I enquired rather timidly, which the keen eye of the gipsy noticed.

"'I *begs* your pardon, marm; I *hopes* I haven't frightened you,' he said with an assuring smile of good temper; 'but I'll tell 'ee what I *wants*. But first let me ask if you remember a gipsy woman calling upon you about seven years ago with a little *babby* as *was ill*, and that you gave some cordial to; eh, marm?'

"In a few moments I told the gipsy I did remember, but that I had not seen either of them since. 'Do you know anything of them?' I enquired.

"'Do I know them?' he answered; 'why bless you, *marm*, that was my wife it was, and that was my *babby* you *was* so kind to. She got better, you know, and has grown a nice big girl; I wouldn't part with her for all the world, no more would my wife either. But I must tell you that ever since the time you saw them *we've* been travelling in the north of England; but I don't think as how a single day has passed without our talking of your kindness to the child. A few days ago we reached a place about eight or nine miles from here, and so says I to my wife, I think I'll go over to Amersham one of these days and try to find out the young lady *as* was so kind to the child, and let her see that we gipsies, bad as we are, don't easily forget a kind act. And what do you think my wife said, marm?'

"'Indeed I cannot tell,' I replied.

"'Why, she said, so you shall, my dear; and I'll

send the young lady something by way of a little present, and here it is, marm.'

"He then held up his arm, from which was suspended a basket containing the present referred to, and other little articles, covered over with bouquets of wild flowers gathered by the hands of that untutored gipsy from the banks and hedgerows by the way. Then, taking from his pocket a very bright half-crown which he held in the palm of his hand, and looking at it, said, 'And you must take that too, marm; I've saved *him* many's a long day to give you; and you must take what the basket has in it, because my wife said I wasn't to go back unless you do so, and you'll take this 'ere half-crown, wont 'ee, marm?'

"I was literally compelled to accept the presents, and the money too, in order to satisfy him. In the basket I found some small articles manufactured by the gipsies, and a roasted hedgehog, considered by this people to be a great delicacy, and which I was given to understand the gipsy woman thought I should regard as such, and eat with as great a relish as they themselves would have done. I returned the basket to the gipsy, and of course thanked him for the presents, and especially for their grateful remembrance of my little kindness to their child seven years before. He then bade me 'good-morning,' and seemed to walk away, if not with all the dignity of a duke, yet as if satisfied he had discharged an imperative but pleasant duty.

"As he receded from my view I could hear him whistling that well known tune 'yankee doodle went to town upon a little pony.' He was soon out of

sight; but from that day to this I have not seen or heard anything either of the gipsy man, his wife, or their child. Their gratitude, however, is fresh in my memory. Although several years have rolled away since my interview with that gipsy, I have not forgotten it. Even the increasing cares and anxieties of advancing life have not obliterated either from my heart or mind the circumstances I have endeavoured to describe."

Who, after reading the above interesting narrative, can say that all the gipsy people are totally destitute of all good moral characteristics? or that acts of kindness are not appreciated by them, or that they are entirely disregarded and forgotten by them? We should have to look a long time before we could find among our own people a finer appreciation of an act of kindness than we find in the long cherished remembrance of the act referred to on the part of that dark, unlettered gipsy man and his wife.

That some gipsies have been the recipients of favours for which they have shown but little gratitude may be admitted. But this has arisen, in some cases, from want of opportunities to express their gratitude rather than from a want of grateful feeling. If it were necessary, numbers of proofs of their gratitude could be adduced of the most authentic kind.

Gipsies know it is their duty to be thankful for favours shown them, and that in their peculiar condition it is good policy on their part to be so. How true it is, that the humble current of little kindnesses pours a copious tribute into the store of human affections, and does more to soothe the heart and to soften down the sterner passions of human nature

than all the compulsory measures in the world could ever effect.

We remember reading, some years since, the following lines:

"Tender handed squeeze a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.
Thus it is with vulgar natures;
Treat them kindly, they rebel;
Use them rough as nutmeg graters,
Then the rogues obey you well."

Although in the above poetic effusion there may be some ingredients of truth, and some natures in the world to whom the treatment referred to may be both necessary and useful, yet from our personal knowledge of the gipsies we are compelled to state that the last four lines certainly cannot apply to them.

GIPSY SPIRIT OF REVENGE.

It is one of the problems of human nature that in the very same breast may exist the most conflicting passions and good moral attributes, which, according to circumstances, may be made to act in totally different and opposite ways. The same mind that cherishes with pleasure the remembrance of a kind act will also retain with great bitterness of feeling the recollection of a wrong done, or an insult offered, especially by those who entertain a high sense of their own honour.

If the gipsies never forget an act of kindness, they seldom forgive those who have intentionally done them an injury, whether it has been by maliciously

giving information against them to the civil authorities, or by betraying the confidence they have reposed in them. Those who have joined the gipsy fraternity, and afterwards revealed to others the secrets and mode of their initiation, have sometimes been the victims of a spirit of deep, dark, and bitter revenge, which is one, if not the worst, trait of the gipsy character. Instances are known in which men of good position in society, and with a naturally strong love of the romantic, have, under some uncontrollable power and fascination, as evanescent as the floating mist, been induced to apply for admission amongst the gipsies, which has taken place by a sort of freemasonry process, but who, tiring of such a life, have laid their plans to leave it, have succeeded in doing so, but at a terrible cost, as the following story will show.

Some years since we were having a pleasant country drive with a friend residing at Tring, and who was much interested in the gipsy race. In our journey we happened to meet a gipsy woman, which reminded our friend of a story he said he had read, and which in substance was as follows. As we have no reason to doubt the accuracy of our friend's information, we give it here as an illustration of one characteristic of the gipsy people as shown under similar circumstances to those we are about to relate.

"A few years since," he said, "some gipsies who were encamped in the north were visited by a person who had the appearance of a well-to-do gentleman. He was about thirty years of age, full of life and energy. At the time of his visit to the

camp he was somewhat elated by wine, of which it appears he had partaken with some acquaintance living not far off. What he saw at the encampment that so attracted and lured him on to take the course he did, we do not pretend to know. But as there never was an effect without a cause, it is indisputably certain that he was under some kind of influence which he could not resist. At any rate, he was bent upon becoming a member of the gipsy fraternity, and expressed his willingness to be made so according to the rites and customs usually observed by gipsies on these occasions.

"It is, however, right to state, that seeing the anti-temperance condition of the young man's brain when he made this request, the gipsies at first objected to comply with his wish. Yet an offer of money by him was too tempting to their cupidity for them to refuse so good a chance of thus easily obtaining the sum he offered. The gipsies therefore complied with the wish of the gentleman, who made a vow that he would be true to the conditions imposed upon him, would faithfully fulfil the promises he had made, that he would reveal none of their secrets, but would in every way promote the interests of the gang to which he had become united.

"But the sound sleep of a long night changed the entire aspect of affairs, at least, to his mind. His brain had become clearer, and as he began to realize his position, and to remember the transactions of the previous day, and also to look upon his new companions and their strange surroundings, he felt a pang of regret for acting in the foolish manner he had done.

e was by no means in the best of moods; in fact became taciturn, sullen, dissatisfied, and uneasy, ıich did not escape the eyes of the gipsies. His ɔvements, and many little hints he now and then rew out, made the gipsies suspicious that he would ıempt at some time or other to make his escape. ıis caused them to be on the alert, and to keep a rict watch over him, so as to prevent him from ırrying out his purpose.

"The reasons, our friend supposed, the gipsies ıd for using these precautionary measures were, rst, that if they could only reconcile him to remain ith them, and to become accustomed to their own ee mode of life, they would have every chance of eceiving from him, or through him, supplies of ıoney, of which they were no doubt very often in ıeed; the other reason, he thought, might be that s the gipsies had in the ceremonies of the previous ay made known to their new member many, if not ll the secrets of their craft, they would be afraid f he left them that he would divulge some of these ecrets to others, and so thereby increase the ill-eeling already existing against them, and perhaps, n some way or other, bring trouble upon them.

"Be this as it may, the gentleman succeeded after a short sojourn in getting out of the clutches of these wandering gipsies. It appears that he at once made his way home, where, through fear, he remained in seclusion a long time. But the gipsies found him out, and at intervals gave palpable proofs of their presence in the neighbourhood of his residence. Finding he was likely to be annoyed by these men, who he had reason to believe belonged to the

encampment he had left, he resolved upon going to the Continent, thinking he should there be free from molestation. He therefore embarked on board a steamer about to leave one of our northern ports for Hamburgh. At the time she was due there, two gipsy men were waiting on the quay for her arrival, but she did not make her appearance, much to their disappointment.

"These men then ascertained that the vessel they had waited for had put into another port, into which she had been driven by stress of weather. They hastened thither in hope of coming in contact with the man they wanted. Although they made many enquiries, and gave a description of him, they did not succeed in finding him. They were, however, informed that such a person had landed there from the Hamburgh steamer, and was supposed to have gone in the direction of Italy.

"The energy of the spirit of revenge brooding in the hearts of these men increased their efforts and strengthened their determination to overtake and to punish him. To Italy they went, but after a long search failed to find him. They then returned to their family, still camping here and there in the north, to bide their time, to keep on the alert, and to make enquiries, which they did in many indirect ways, about the return of the man they still felt resolved to castigate, even more severely than at first, because of the money and time they had wasted in pursuing him.

"After the lapse of several months he did return from the Continent, and of course went direct to his home in the north, where he deemed it necessary to

remain secluded for awhile. The gipsies having heard of his return, set about forming new plans in order to have their revenge.

"It happened that the gentleman some time after this had a ball at his mansion, which was attended by a large party of friends. It was a grand festive night; the rooms were brilliantly illuminated, music resounded through every part of the spacious building, and there was nothing wanting to contribute to the happiness of the host or the enjoyment of his guests.

"It was getting rather late; the company had reached the climax of pleasurable excitement when one of the servants announced to the host that a person then waiting outside the front door, having refused to enter, had a very important message which he was to deliver to him and to him only. The gentleman, thrown off his guard, hastened thither, when suddenly from behind one of the pillars of the portico a man of stalwart frame, wrapt up in a long top coat, and with his face partially hidden, in a moment rushed upon the host, and with a short dagger inflicted a wound in his side, and threw him to the ground. He then with a subdued but exultant yell left the door, and running with all his might soon disappeared in the darkness.

"The guests, who were informed by the servant of what had occurred, became alarmed. But as this villainous attempt on the life of their host occupied everybody's attention, it was too late to give pursuit to the man who had committed this foul act.

"Although subsequently suspicion fell upon one of the gipsy men belonging to the encampment before

mentioned, and who having been found was charged with this murderous intention, our friend said that as the wound inflicted upon the complainant did not prove fatal, summary punishment only was inflicted upon the gipsy, who thus, but very narrowly, escaped the graver charge of having committed murder. Our informant said that the man who committed the act was no doubt one of the gipsies who had been on the Continent in search of the man who had, as before described, been initiated into the gipsy fraternity, and that subsequent events seemed to point to the correctness of this supposition, It appears the gipsies at once left the neighbourhood, and as nothing was heard of their whereabouts, the gentleman at the mansion lived there a long time without further annoyance from the gipsies, whose acquaintance he had made at so terrible a cost."

GISPY LOVE AND JEALOUSY.

From the 'Life and Letters of the late Edward Bulwer Lord Lytton,' we gather the following account of a little adventure of his when a young man about twenty-one years of age.

It appears that on one occasion when walking homewards he was accosted by a gipsy girl, who said she should like to tell him his fortune. He was so struck with the beauty of this young sybil that he at once crossed her hand with a piece of silver, and told her to proceed. She did so, reading very carefully the lines on his hand, and then told him what they indicated in reference to his future life. After this he asked her several questions

respecting her own people, all of which she answered so intelligently and simply that he was induced to ask her if she thought there would be any objection to his remaining with her and her tribe for a few days. To this she answered, "there would be no objection on their part, if he as a gentleman could put up with their kind of life."

They then walked on together until they came to a large tent, into which he was led by the girl, and then introduced to an aged gipsy woman, who sat bending over a wood fire. To her the child said something, but she shook her head in dissent. The gipsy girl, however, persevered, and at last talked the old woman into acquiescence. Having arranged for him to remain with them, the girl said if he had any money with him he had better give it up to her grandmother, as it would be safer than in his own pocket, and that when he wished to leave them it would be returned to him. He did as the girl wished him, and the money slid into the old gipsy's pocket.

After this the old woman strewed on the ground some embers from the fire, and bade young Bulwer stand in them. She then sent the girl (who was her granddaughter) for the other gipsies, about a dozen in number, who all came and looked on. The aged gipsy woman then took his right hand in hers, and pointing to the embers beneath his feet, addressed the assembly in the gipsy tongue. The gipsies all stood listening reverently. When she had finished they bowed their heads, and then by word and sign made him understand he was welcome to the gipsy cheer.

They then seated themselves round the great fire, over which was a large pot containing bread, potatoes, fragments of meat stewed to rags, and savoured with herbs. Of this they all, by-and-by, partook with a great relish. The grandmother, however, had a dish of her own, namely, a broiled hedgehog that had been found in a trap.

During the young man's stay of five or six days it was evident the gipsy girl's affection was fixed upon him, and of which she gave many unmistakable signs. Her simple but endearing manner had also produced the same effect upon young Bulwer, who had even loved her from the moment when he met her as before described.

One morning she was reserved and cool, and being asked by the young man the reason, she said abruptly, "Tell me, and tell me truly, do you love me?" to which he replied, "I do."

"Will you marry me then?" she asked him.

"Marry you!" he said—"impossible."

The girl thinking he did not quite understand her meaning said, "I don't mean marry me as *you* marry, but marry me as *we* marry," which she said was simply for the two to break a piece of burnt earth or a tile into halves in the presence of her grandmother. "If we do this our marriage will last five years." Although he did not consent to this proposition, the girl looked, just at that time, to him more charming than ever.

On that evening and the next day he discovered he had excited the ill-will of two or three of the young gipsy men, who were rude and insolent to him, and told him he had been long enough there,

and was in their way. Young Bulwer and the girl then walked a short way from the tent, but were followed by the gipsy men, who glared angrily at them as they passed. The girl, however, spoke to them, high words passed, but at last the gipsy men sullenly slunk away.

It was night, all in the tents were asleep save the old woman, the girl, and young Bulwer, who was lying in a corner of the encampment, and while there saw the gipsy girl and her grandmother go out of the tent. He then crept from his corner and stepped into the open air.

He found the old crone and the child under the shadow of the wood, and saw the girl was weeping. The old woman put her fingers to her lips, and then told him to follow her through a gap in the hedge into the shelter of the wood itself. The girl remained with her face buried in her hands.

When they were in the wood the old gipsy said to him, "You must leave us, you're in danger. The young men are jealous of you; their blood's up; I cannot keep it down; I can do what I like with all except love and jealousy; you must go."

But he gave her to understand that he could not go and leave the girl he then loved so much behind him.

But both said "it must be so." They knew the feeling of jealousy was becoming stronger against him every hour, and that there was danger of their guest being injured by the young gipsy men who had already been insolent to him, and had told him to be off.

Finding that matters were assuming a serious

aspect, Bulwer told the old woman she might give the money he had handed to her to the gipsy men if they would only allow him to remain there a week or two longer. After some more conversation on the subject of his departure, the two women and their guest retired to their respective places of rest. But an uneasy night was passed by the latter, who slept later than usual.

When he awoke he found the gipsies assembled round the tent. The young men who had previously exhibited so much jealousy were there, shook hands with him, and looked friendly. He thought the bribe had brought about the change. He was, however, mistaken, for they said to him, "You must leave us; we'll accompany you part of the way, and wish you speed and luck."

Bulwer then turned round to look for Mimy (as he called the gipsy girl), but she was gone; there was his breakfast which had been prepared by the old gipsy, but he left it untouched. He then asked the grandmother if he should not see the girl again? "Hush!" said the gipsy; "leave that to me." He then took his knapsack and was going, when the old woman drew him aside and slipped his money into his hand, every farthing of it, and would not take a penny, although he pressed her to do so. The men accompanied him as they had promised, and then formally took leave of him.

Three miles further on he was startled by the rustling of the thick branches of a tree, from behind which came Mimy. In a moment she was by his side, then tightly holding him in her arms looked into his eyes, kissed his face and even his garments.

In a minute she sprang away, and pointing with her finger to her open palm said, "This is the sorrow foretold to me; see, it begins so soon, and goes on to the end of life." She darted into the wood; pursuit was in vain; she was gone, and lost to young Bulwer for ever.

A DARING ACT.

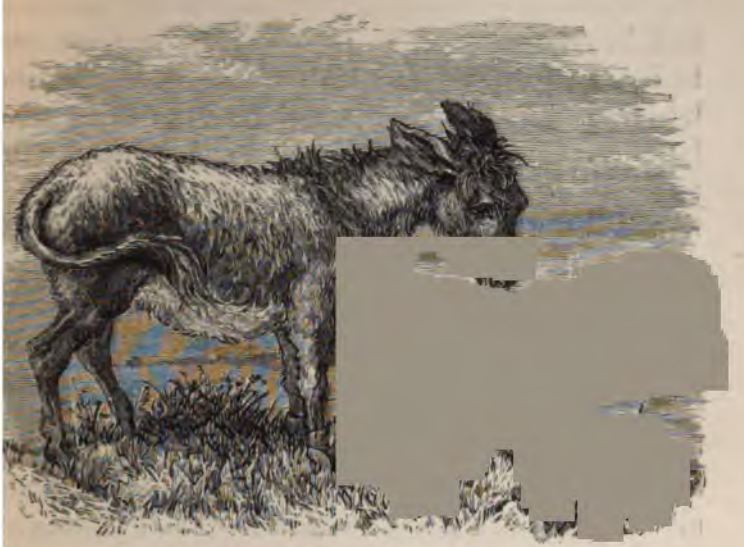
We received the following information from a person who assured us he was well acquainted with the circumstances of the case we are about to relate. The annual fair held in Stonehouse, Gloucestershire, is usually attended by great numbers of gipsies. On one occasion a gipsy girl about eighteen years old, and of great personal beauty, was at the fair, but spent part of the day in calling at different houses in order to dispose of a few clothes-pegs, tin-ware, combs, and other small articles.

She happened when thus engaged to meet a young man, a visitor at the fair, who had indulged much too freely in beer, and who not only accosted her in a very familiar way, but laying his hands on her shoulders, and before she was aware of his intentions, gave her a kiss. She became exceedingly angry, and gave him to understand he might have to repent of his impudent and daring act. Instead of offering an apology, he made himself more obnoxious to the girl by laughing at her for making such a fuss about a simple kiss.

When she returned to the tent at night she told her people what had occurred, gave a description of the man, and all the information she could about him. Two of the gipsy men, one the brother, the

other the affianced husband of the girl, swore to avenge the insult she had been subjected to, by inflicting on the fellow, in their own peculiar way, the most severe punishment.

Urged on by the spirit of revenge, they succeeded in obtaining some clue to his whereabouts, and as the gipsies had been seen near there, and their intentions being well known, the delinquent became fearful that if he remained there he might have to suffer some "grievous bodily harm" for the liberty he had taken with the gipsy girl. He therefore wisely left the neighbourhood, where he had lived some time, and had to go to another some distance off, in order to escape the vengeance of the gipsy men. Whether the young man was afterwards found out or not and punished for his conduct by any member of the gipsy tribe our informant knew not. But as an injury done by any one to a gipsy is always made known, and a description of the offender given to other gipsies traversing different parts of the country, they constitute a net work of detectives, ever on the look out for the party they want to punish. The pleasure of giving a kiss, even to a pretty gipsy girl, is hardly worth running the risk of an unpleasant and severe chastisement from the hands of gipsy men, which may, in all probability sooner or later, overtake the person who has insulted them, no matter in what way it has been done.



A GIPSY DONKEY AT EASE.

CHAPTER XIV.

WORKING AND PET ANIMALS OF GIPSIES.

Companionship—Alleged cruelty by the gipsies—Blackheath, and Hampstead Heath—Poisonous drugs and powders—Acts of which gipsies are *not* guilty—What Augustus Sala says—A Somers Town gipsy scissors grinder and his donkey "Jack"—Old "Jet" and her sand bank stable—The dogs of gipsies—A gipsy girl and her cat—Gipsies and their feathered companions—A bantam cock with gold rings.

The man who cannot love a horse or dog
Must be in nature harder than the hog.
E'en gipsies, though a rude and wandering race,
Have hearts in which affection has a place;
They love each other—just as others do;
They love their horses, dogs, and donkeys too.

THE companionship of human friends, and even of animals, is often a reliever of the monotony of life,

and, in some cases, helps to soften the sorrows and to lighten the troubles which are, more or less, the lot of all mankind. It is especially so to those who have confidence in the sincerity and sympathy of their fellow-men; and who watch the instincts, affection, fidelity, love, hatred, and the mental qualities even of the lower animals, by whom many happy and encouraging thoughts are suggested, and from whom may be derived many practical and useful lessons.

Much as the gipsies have been accused of being a coarse and even brutish race, they nevertheless exhibit a kindly feeling and thoughtfulness towards all with whom they are associated. Their treatment of animals is worthy of notice. We have already observed that one prolific source of gain to some gipsies is that of horse-dealing. They may be seen at many of our markets and fairs with numbers of horses, ponies, and donkeys, whose condition is often very bad. It is only fair to state that these animals are frequently purchased by them in this state at a very low price. They are, however, often carefully tended and well fed, perhaps at the expense of some other person's rich pasture, and then sold at a large profit.

It is unfortunate for the gipsies that there are many persons who take advantage of every opportunity to magnify their faults, and who endeavour to embitter public feeling against them by giving dark pictures of cruelty to their horses, and especially to their donkeys on Hampstead Heath, Blackheath, at feasts, fairs, and races, and seaside resorts, where they let them out to young ladies or

gentlemen, or to anybody else, at a penny a ride for so many turns of a certain distance, or for so much money per hour or half hour, as may be agreed upon.

That the sides of gipsy donkeys are familiar with the weight of thick sticks and the butt ends of whips, that the sounds of the thwacks they receive are often heard above the noise of the congregated masses of men, women, and children, and that the poor belaboured animals are sometimes ready to fall down from sheer exhaustion, is unfortunately too true.

But are the gipsies alone to blame for this treatment? The places referred to are more favourable to the gipsies than any other for making a little extra money. They are their harvest fields, which they won't neglect if they can help it. We admit, however, that this is no justification for the cruelty which, in these places, is often inflicted upon these poor dumb dependents.

If a visitor to the places mentioned will pay attention to the bargains made for donkey rides, and to the conditions that even *fair young ladies* and *accomplished young gentlemen* impose upon the owners to make the animals "go fast," and also to the threats, "that if they don't do so they won't pay them any money," such visitor will soon discover that gipsy boys and men have to run, and to work too hard for the pittance they get to be cruel from choice, or to be exclusively guilty of this species of inhumanity, or to derive any pleasure from ill-using the animals whom they well know are their bread-winners.

It is well known that many gipsies regret to treat their animals in this way, and that they do not hesitate to charge those who hire them on the conditions described as being the principal cause of the cruelties they inflict, because they must at any price be gratified with a donkey ride but according to their own notions and fancies of equestrian enjoyment.

While we may see from the foregoing observations that the gipsies may justly claim exemption, in a considerable degree, from charges of wanton cruelty to their animals, we are compelled to accuse them of being less considerate of those belonging to other people; and as we have no desire to be monocular in our views of the habits, character, and customs of the gipsies, we will quote what George Borrow says respecting certain practices of which they are sometimes guilty.

POISONOUS DRUGS AND POWDERS

are used by gipsies, not only in Spain, but also in England, in two ways; "by one they merely cause disease in the animals, with the view of receiving money for curing them upon offering their services; the poison is generally administered by powders cast at night into the mangers of the animals; this way is only practised upon the larger cattle, such as horses and cows." The other, which they practice chiefly on swine, is explained in detail in the seventh chapter.

There is no doubt that a feeling of revenge against their enemies, and the poverty of some of

he gipsies, have much to do with the above cruel ractices.

Although it must be admitted that gipsies have een justly charged and fined for cruelty to their orking animals, yet such cases are by no means umerous, especially when we consider that nearly ll gipsy families possess one or more horses or onkeys for their own use, and that many gipsy orse-dealers have sometimes in their possession great umbers of these animals. In many cases the cruelty ith which these men are charged is more of a negaive than of a positive character, arising generally rom an inability on the part of their owners to procure or their animals a sufficient amount of proper food.

If those acts of inhumanity of which the gipsies ave been found to be guilty be compared with many f those committed by other men who have higher retensions to education, refinement, and social osition than gipsies aspire to, we shall discover a wide difference in the amount of moral guilt that hould be attached to them. While gipsy cruelty onsists in most cases of working horses in an unfit tate, gipsies are rarely guilty of what we may term ntentional, wanton, flagrant, and atrocious acts of ruelty.

Among men of our own race may be found those n possession of the most cruel and demoralizing instincts. In fact we could relate acts of cruelty ommitted by them which would not only horrify ut even terrify those who have the smallest spark of humanity in their hearts. No savage, maddened by he prospect of a feast of human blood, could be more ngeniously wicked in the cruel tortures he might

inflict to secure his victim than are some men who denounce the gipsies as a dark, degraded, ignorant, rough, and brutal race.

We do not pretend to know all the secret or public acts of cruelty committed by our gipsy nomads, but we may confidently state that we have no personal knowledge of the gipsies ever participating either in the sport of pigeon shooting or of fox hunting, in badger baiting, or cock fighting. We are not aware, though fond as they are of keeping dogs, that they train them to fight in order to gain amusement from such savage encounters.

As lovers of the solitude of our woods and glens, gipsies seem to value too highly the feathered musicians of Nature and their sweet songs ever to be guilty of that fearful crime of snaring them and then running red-hot wires through their eyes to make them sing better, in hope of obtaining, on this account, a much higher price for them. But let the reader traverse some low parts of London, pay a visit to bird-fair, and peer into the dingy shops often full of birds, but many of them sightless through the practice we have referred to, and let him enquire who have secured these little frail prisoners and performed the shocking, cruel, and abominable operations we have mentioned. We do not hesitate to say that gipsies were not the agents, but men of our own race, with far less feeling hearts even than those possessed by the most degraded and untutored gipsies.

Although we have been compelled to draw a somewhat dark picture of the life of those gipsy donkeys found in the suburban parts of London and other large towns where they are employed as already

described, and sometimes so cruelly treated, yet there is another aspect of gipsy donkey life which should not be overlooked. We refer particularly to those who live the most of their time in remote districts, and but seldom, if ever, visit the great centres of commercial life, activity, and fashionable pleasures. It is of these rustic quadrupeds that

AUGUSTUS SALA SAYS :

"Of all the indigent owners of asses in England, I am inclined to think the gipsies treat their donkeys with the smallest amount of unkindness. In the first place, their nomadic existence enables them to give the animals plenty of fresh fodder. The soft little grey foals grow up with the browned-skin Romany children, and in the end a Bohemian, or rather a Bedouin tent kind of *camaraderie* grows up between the two-footed and the four-footed wanderers. The gipsy's donkey is usually plump, his eye is usually bright, and his nose has a contented air; symptoms which, without being the slightest judge of assinine science, I always accept as proofs of a donkey's prosperity in the world."

The donkey we are now about to refer to appears to have been equally fortunate as those so truly described by Mr. Sala in the preceding lines. This animal belonged, not a very long time since, to

A SOMERS TOWN GIPSY SCISSORS GRINDER,

and was certainly one of the finest donkeys in London. From its sleek appearance, good condition,

and well curried coat, any one might have guaranteed that had it been exhibited at any of the popular Crystal Palace donkey shows, it would have gained a prize and won for its owner a medal for his humanity. "Jack" was the name of this animal, and its master a mender of pots and kettles, a scissors and knife grinder. The gipsy used neither goad, whip, nor stick to make Jack perform his duty; and he told us that he never intended his donkey to make the acquaintance of either of those instruments of torture. He had so trained the animal that a motion, a word, or a look was quite sufficient for Jack to understand his master.

On one occasion we were in conversation with the gipsy, when we saw the donkey look round to where we were standing. After a few minutes he looked round again, and made a noise very much like a subdued grunt.

"What does your donkey mean?" we asked the gipsy.

"O, sir!" he said, "you must know that I go my regular rounds every day, which Jack knows as well as I do; so he wants to get through his work, and home to his food, for you see, sir, I give him *plenty* of it and *good*; and in addition to that he has comfortable quarters out of the wet and cold. Jack wants me to be moving; but go on, sir, and he'll give me another kind of reminder directly, you'll see."

This was soon given, by Jack shaking the harness, the razor-grinding machine, and the whole paraphernalia of tinkering; and then by a pawing of the ground with his fore-feet, another turn of

the head, and finally by a sonorous braying almost as loud and musical as a dozen trombones playing at the same time.

"Now then, sir," said the gipsy, "I must be off; Jack thinks I've gossiped long enough, and perhaps he's right, for the days are short, and the weather cold. So I'll bid you good-morning."

Jack trotted off and his master after him. Both were soon out of sight, but not out of mind. What we had seen strengthened our impression that gipsies are, after all, as humane and kind to their animals as other folks are. Jack was not only well fed, but full of spirits, active and intelligent, which the gipsy seemed to be proud of and to appreciate. Through proper treatment Jack was able in an eminent degree to contribute not only to his own comfort, but to the maintenance of a whole gipsy family.

Some time ago a gentleman told us that he knew of a dying gipsy who bequeathed to his surviving family a favourite donkey, conditionally that they used him well. They did so, and when he became too feeble to work he was tied to the hindermost portion of the cart, which it followed in their journeys. Failing strength at last compelled them to end his life; his skin was taken off, cured, and kept as a souvenir for many years.

OLD "JET," AND HER SAND BANK STABLE.

The following story of the humane treatment of an old mare named Jet, which was sold by a gentleman we knew very intimately to some gipsies encamped on an adjacent common, may be perused

with interest. Jet had always been well fed by her previous owner, and carefully groomed, and as she had never been overworked, a good part of her life had been a tolerably happy and pleasant one.

Whatever other reason old Jet's master could have assigned for parting with her, one was that a member of the encampment referred to expressed a wish to purchase the mare. It was in the middle of a very severe winter that Jet was sold to this man, conditionally that he would promise to use her well, which assurance he readily gave.

Some days after Jet's departure we visited the gipsies on the common for the purpose of ascertaining how it fared with her. As we approached the tents, which were several in number, we heard the mingled voices of men and women, and the merry noise of children, but saw no sign of the old mare. "Sold to some one else, or dead through starvation and cold," were the first thoughts that flitted through our mind.

At this moment one of the gipsy men suddenly appeared, and asked somewhat abruptly what we wanted. We informed him that a few days previously either he or one of the gipsies there encamped had purchased from a gentleman a mare called Jet, and that we were anxious to know what had become of her.

The gipsy smiled, and said, "The animal's all right, sir, she's out of the cold, has plenty to eat, and is as snug as we are in our tents, for she has one of her own, you see, and can't help being comfortable, 'specially as she has nothing to do just now, which seems to agree with the 'old girl' very well."

All the gipsy had said was true. They had made, by cutting into an embankment of sand, a temporary stable, the roof of which was of sticks and straw, and sods intended to keep them in place. Although Jet was somewhat cramped for room, she had plenty of provender, was well sheltered from the cold north-east wind, and really looked none the worse for an exchange of masters. We hardly need say that this sand bank stable, which was fully the length of the mare's body, had no other means of ventilation and of light than the entrance into it, which, having a southern aspect, implied protection from the cold wind which might blow from the opposite direction.

"You needn't be uneasy about the old mare, young man," said the gipsy. "We'll take care of her, and treat her well, not only for our own sakes but for his who sold her to us. We rather think he is a good sort, at any rate he's been kinder to us than *some* of your folks are in the habit of being." After this visit we saw no more of poor old Jet, but often wished she might always receive the same kindness she did when she began her nomadic career.

As a race the gipsies do not overload or overdrive their animals, either in their ordinary hawking business, or when performing long journeys. A rural policeman once said to us, "It is a notable fact, sir, that when they stop at roadside inns for refreshment the gipsies very seldom regale themselves before ungearing their horses, ponies and donkeys for the purpose of giving them something to eat and drink."

THE DOGS OF GIPSIES

are kindly treated and valued by their owners because of their utility, especially in guarding their vans and other property, and even their children, during the time the adults are absent from them. In training them for this and other purposes, we are not aware that any unnecessary severity is used. We have had opportunities of witnessing some very interesting feats performed by dogs belonging to gipsies, which have not only given proofs of the intelligence of these animals, but also of kind treatment extended to them during the period of training. Gipsy dogs seem to understand that they are expected to be always on the watch, and that when a stranger makes his appearance at the encampment, to exercise something like a detective qualification as to the character and intentions of the visitor. Of course gipsy dogs are not thought-readers, and sometimes commit great blunders by exhibitions of ferocity and loud barkings at those who may have sympathy with and the best of all feelings towards the gipsy race. Nevertheless, they show their fidelity to their owners even in their mistaken hostility to others. They act according to their knowledge and judgment, and seem to say to strangers whom they may regard as intruders, "Mind what you do; I am in great authority here, and may interfere with you if your conduct should in any way require me to do so."

It was on a calm evening in autumn, just as the twilight was deepening into darkness, that we paid

a visit to one of the Smith family of gipsies, when suddenly from behind a large tent came a lurcher dog, as if intent upon giving us a practical proof of his right and power to punish us for assuming to come within the precincts of gipsydom. Being just light enough for the dog to see that our eye was fixed at the same moment upon his, and hearing us say, "*Beshte lay jukel*" (lie down, dog), it had the wonderful effect, not only of stopping his barking, but making him drop his tail, turn round, and slink back again to his place behind the tent. "Ha! ha!" half laughingly said the gipsy, "the dog will not disturb you again, for you may depend upon it he'll imagine because you *said that bit of gipsy* that you are one of our men, as I don't suppose he ever heard in his life before any Gorjo use a word or sentence of our own dialect."

GIPSIES AND THE CATS.

It may at first sight appear to be a very remarkable thing that while horses, ponies, donkeys, fowls, parrots, canaries, and other song birds often form a part of gipsy encampments, we have no recollection of ever having seen a cat of any breed or colour in company with gipsies. Perhaps the wandering life of this people constitutes the reason why cats are but seldom seen among them.

Leland says: "One day I questioned a gipsy as to cats, and what his opinion was of black ones?" His reply was, "Gipsies never have black cats in the house, because they are unearthly creatures, and things of the devil; and the old devil, you know, is

black, and has four legs, and two arms, and a head. But white cats are good, for they are like the white ghosts of ladies."

A GIPSY GIRL AND HER CAT.

A correspondent of the *Animal World* says: "While taking a country walk I met a young gipsy girl carrying a large open basket, in which a fine tabby cat was contentedly seated. The girl told me she had the cat when a kitten, and was very fond of it, a fact borne out by its good condition and perfect tameness; she said it would follow like a dog, and they were not a bit afraid of losing it, for it never tried to get away from them, and always went with them in their migrations. Does not the humanity of the homeless gipsy teach a lesson of kindness to many persons who, though in much better circumstances, leave their cats in empty houses to starve?"

GIPSIES AND THEIR FEATHERED COMPANIONS.

We have already intimated that some gipsies keep pet birds, to which they become much attached, and often regard as companions essential to their own happiness.

On the occasion of one of our visits to Sylvester Boswell we noticed a nearly full grown fowl in close proximity to his tent and van looking for its morning meal. He informed us that when the fowl was only two days old it lost its maternal parent, who was killed by accident. The gipsy carefully fed it, tenderly carried it in his bosom for warmth, and con-

tinued to do so until it was able to run about. When sufficiently grown, it would roost under the tent, was his companion by night, and during the daytime when he was at home it would follow him about like a child.

A lady of Colchester told us that when she was a girl and lived near Sudbury some gipsies were in the habit of tenting near her father's farm, and that she had often seen a bantam cock, that wore a gold ring in each wattle, standing on the back of a pony, which position it always occupied when travelling. These animals belonged to the gipsies, with whom they were great favourites, and who treated them with much care and kindness.

The lady also informed us that her father sometimes gave these gipsies a little straw, a few turnips and other things, and that he never had reason to complain of their incivility or dishonesty during the many times they sojourned near his farm.



GIPSY GIRL AT PRAYER.

CHAPTER XV.

RELIGION, SUPERSTITIONS, AND DREAMS OF GIPSIES.

Religious notions of gipsies—Have no books, records, or lexicons—Notion of the Wallachians—Mother Stanley's idea of God and His mercy—Transmigration—The gipsy who didn't like ceremony—Gipsies at a cathedral service, and what they thought of it—The old gipsy whose clothes were not a good fit—A gipsy lectures the author—The gipsy chief and his child—Superstitions and dreams of the gipsies—"The evil eye," &c.

"Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain;
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies!
Each, as the various avenues of sense
Delight or sorrow to the soul dispense,
Brightens or fades; yet all with magic art
Control the latent fibres of the heart." ROGERS.

One false impression existing respecting the gipsies of this country is that, in consequence of their want of proper education, their erratic mode of life, and numerous demoralizing associations, there can be no sentiment among them; that they have no disposition or capability to moralize, and have no power to convey their ideas and meaning in suitable language. This may be true of some, but not of all of them.

Many of them are naturally shrewd and intelligent; and the confident manner and fluency of speech with which they are capable of addressing others are very remarkable.

Believing, however, that the common mode adopted by this people in expressing themselves, and their mutilation of several words in the English language, would be neither profitable nor interesting to the reader, we have chosen in the speech made by the gipsy, recorded farther on in this chapter, respecting ourselves as a people, to convey his ideas and sentiments in language considerably modified, without distorting his meaning or his intentions in what he said.

Having referred to the social life, moral characteristics, and mental capacities of the gipsy race, we shall now refer to the

RELIGIOUS NOTIONS OF GIPSIES.

The Hindoos say, "There are seventy-four and a half religions in the world, and that the half belongs to the gipsies." The lack of religious ideas, and the want of a peculiar system of worship among the gipsies, constitute remarkable features in the history

of this strange people. This will appear more so when we consider that among all civilized nations, down to the lowest and most degraded of human beings, religious notions and ceremonies of some kind or other are entertained and observed.

So far as the gipsies are concerned, whatever their spiritual ideas may be, they have no written recognized theology, no catechism, no dogmas of their own which they are bound to accept; nor have they ever prescribed any particular mode of sacred service. If they are considered to be specially depraved on account of their neglect of the above duties, they cannot be charged with being idolators. We have nowhere read or heard that gipsies have ever been known in any country, or age, to give to "idols made with men's hands" the worship and honour alone due to the Supreme Being.

Some people may think the assertions just made constitute an argument against our theory of the Sudra extraction of gipsies, because it is said idolatry prevails to such an extent in India that idols are more in number than the human population. But as we have already hinted in the second chapter, however true this may be of most of the castes in that country, it does not apply to Sudras, who ignore all Brahminical authority, and are entirely regardless of the ceremonies of the Hindoo religion.

This being the case, it could hardly be expected that they would trouble themselves about the possession or worship of household idols; therefore, the forefathers of the gipsies would not bring idols with them in their flight from India. Assuming this notion to

e correct, we have one strong reason why they are ot worshippers of idols, and why no peculiar form f religious service has been observed and retained y them from generation to generation, in the same anner as many Hindostanee words in their dialect ave been transmitted by them.

The late Rev. John West, a clergyman of the hurch of England, and a most devoted friend of his wandering people, in his 'Plea for the Education f the Children of the Gipsies,' says, "It has been emarked, if you ask them whence they come? they now not. From whom they sprang? they know ot. Are they Jews? they tell you they are not. re they Gentiles? no." It may be here observed at although the quintessence of ignorance may be ound among gipsies, no question offends them more an the last.

"If you ask them, Whom do they worship? they re without God in the world. What is their religion? ey have none."

In the many conversations we have had, both with ipsy men and women, on the subject of religion and e different denominations of Christians, we have et with some who have claimed to be members of e Church of England. This they do only when articularly pressed on this point. They probably ave reasons of policy for so doing quite satisfactory o their own minds, and which they deem it prudent o withhold from other people. It is, however, very emarkable that gipsies in Scotland identify themelves, in some cases, with the Presbyterians, and in rance and other continental countries with the oman Catholics.

The Wallachians, who certainly do not entertain a very dignified notion of the religion of this race, say

"THE GIPSIES' CHURCH WAS BUILT OF BACON,

and the dogs ate it up." But taking the foregoing statements into consideration, together with the persecutions the gipsies have endured, and their unceasing migrations in all those countries where they are found, we cannot wonder that they should know so very little of their origin, and of the relation their forefathers bore to that country in which they lived hundreds of years ago.

For generation after generation they have grown up without moral or mental culture; and, as before observed, no taste having been fostered among them either for romantic literature or for the common rudiments of education, and being without books and proper teachers, they are of course in the mazes of ignorance, and entertain the most erroneous views of the character of the Divine Being.

When passing, some years since, through Shoreditch, we met an aged gipsy woman named Stanley, with whom we held a long conversation. Expressing a hope that, as she was advanced in years, she attended some place of worship, and did not forget her duty to her Maker, who we reminded her was "just as well as merciful," the woman warmly replied that "the good God was too great and too high to take notice of what a poor old gipsy woman could say or do, and she was quite sure He was too merciful to punish her for any crime she had ever committed."

Like the North American Indians, many of the

gipsies have a vague idea of the existence of a great and good spirit who presides over the destinies of the universe; but without taking into consideration His omniscience and justice, they seek to exonerate themselves from individual guilt by taking shelter behind His attributes of love and mercy.

As may be supposed, the majority of the gipsy people have very confused notions of God and of a future state of existence.

Some of them believe that when they die they perish altogether. One writer says that a certain gipsy when spoken to respecting the life hereafter, said, "We have been wicked and miserable enough in this life, why should we live again?"

It is supposed by some people that gipsies, like the Hindoos, believe in the transmigration of souls, and that their souls, having passed through an infinite number of bodies both of men and beasts, will at length attain sufficient purity to be admitted to a state of perfect rest and quietude.

Woodcock says: "A gipsy lad was one day beating an animal, when his father stopped him, exclaiming, 'Hurt not the animal, for within it is the soul of your own sister.'" We may here state in reference to the belief of gipsies in the transmigration of souls, that we never met with one who even gave us the slightest hint, directly or indirectly, that such a notion is entertained by them, or by any of their race in England. We should further imagine that if ever any gipsies in this country did entertain that idea, they must have been but few in number, and that they were amongst the earliest gipsy tribes who took up their abode amongst us.

Little attention as the majority of gipsies pay to religious duties and obligations, there are some of them who clearly distinguish between mere ceremony and true religious worship. On a visit to a gipsy encampment, pitched near Stroud, we were informed that some of the women had been persuaded to attend a Roman Catholic chapel close by.

"How did you like the service?" we enquired of one of them.

"Not very much, *sare*," she said; "there was too much show according to my notions; we don't like that sort of thing in such sacred places, although it's true we don't often visit them."

To this untutored gipsy woman the most simple forms of worship were evidently the most acceptable. So little, however, do the majority of gipsies know of the true feelings and motives which should influence those who attend religious services, that when they are induced to go to a place of worship, they often allow things of comparatively small importance to occupy their minds during the time, and of which the following story is one illustration.

GIPSIES AT A CATHEDRAL SERVICE.

A few days before the service alluded to took place, we visited a number of gipsies who had been located some time in a large open space of ground within sound of the cathedral bells, which were just then joyously chiming their invitations to public worship. Their sound was suggestive, and induced us to enquire if any of the members of these nomadic families had, during their sojourn there,

ever visited the cathedral; not one of them had done so; we then expressed a hope that they would go on the following Sabbath. Several promised they would if the weather happened to be favourable.

Speaking particularly to an aged gipsy man on this subject, and saying it was his duty to attend some place of worship as an example to the younger ones, he tried to excuse himself by saying his clothes were so shabby, and because our folks who went to such places were all so grand and gaily dressed, and wouldn't care to mix with gipsies. "But," we asked, "if you can obtain a better coat and hat than those you now wear, will you attend the service with the other gipsies?"

"I will," he said; "but where am I to get a better hat and coat? I'm poor and can't afford to buy them."

"Call to-morrow at our house," we said, "and we will see what can be done."

The old man called forthwith; we had already looked out a coat, pair of trousers, and a hat, though somewhat worn, yet fifty per cent. better than his own. Although they were too large for him, as he was a small man for a gipsy, he said he could wear them, and, apparently well pleased, trudged off with them to his tent.

Sunday came; the sun shone out brightly, and his rays, which fell on the waters of the Severn, made them gleam like molten silver. It was about 2 P.M. when we went to see if the gipsies intended to visit the cathedral for the three o'clock service; they were astir and preparing to do so. The females were dressed in red cloaks and wore ribbons

of the most glaring colours, especially some of the younger ones, and the men were clad in their best clothes, made up in most cases of velveteen, corduroy, coloured neckerchiefs, and the characteristic broad brimmed, dome crowned hat. The men and women all appeared in good humour, and the children were hilarious with the prospect of the novel treat before them.

Among them was the old gipsy man, who was already dressed in the hat, coat, and trousers we had given him; but some of the gipsies were laughing at the somewhat ludicrous appearance he presented in what they pleased to call his "new togs," which we certainly must say displayed no proofs of scientific measurement of the gipsy's body. The hat fell nearly on his eyebrows, and dropped too low behind; his coat was too long in the sleeves, as well as in the skirt, and far too capacious to be called even a tolerably good fit; there was ample room in the trousers, which could boast of a very loose and easy suspension, as well as of superfluous length in both legs of them, and which he had turned up three or four inches at the bottom, just displaying above the uppers of his hob-nailed boots his blue worsted stockings. The old man, however, took their remarks in good humour, and simply said, "Why, if they don't fit first-rate, they are good in quality, and that's something in their favour at any rate." The gipsies then started and reached the cathedral some few minutes before the service began. We hardly need say that, dressed as we have described them, they presented a very picturesque appearance in the vast congregation whose curiosity and interest the gipsies

had considerably excited. Whatever the ideas of the latter might have been, or however fugitive their thoughts were as they sat in that sacred temple, they behaved with great decorum, were very quiet, and some of them seemed to be, shall we say, even reverential.

On the following day we again visited the same gipsies, in order to ascertain how the service had impressed them. To our enquiries we received some singular remarks, most of which showed that many of the gipsies had not properly realized the object of the service they attended on the previous day.

'O! what a fine building, and what grand windows they *was*," said one of the women.

"And wasn't the big organ beautiful?" said another.

"And so *was* the high pillars that reached from the floor to the roof to hold it up I suppose," said one of the boys.

"Yes," said a child not more than seven or eight years old, "and so *was* all them lady's and gen'leman's faces as *was* stuck on the walls all round."

"But the young ladies *was* the prettiest sight to my liking," said one of the young gipsy men.

"And to mine too," chimed in his brother Horace.

"Ah! but I liked the singing by the little girls the best; it was so sweet it was," said a vivacious girl about eighteen years old.

"What girls do you mean?" we enquired, suspecting she was mistaken in the sex of the singers.

"O!" she replied, "the girls at the far end, you know; there *was* lots of 'em, and they wore long

white bedgowns, and they all looked very clean and nice they did."

Of course this simple girl was referring to the chorister boys, who wore their white surplices. We have pleasure in stating that the old gipsy man in his comprehension of the importance of the service, and his appreciation of religious worship, was an exception to the other gipsies, whose attention had been principally devoted to more trivial matters, and to those external objects to which we have adverted.

A GIPSY LECTURES THE AUTHOR.

If gipsies have vague ideas of the virtues and practices which constitute the Christian character, they are nevertheless observant, and frequently justify their own neglect of our religion by what they consider to be the inconsistent deportment of some of its professors. Their notions on the conduct referred to, and which are embodied in what is to follow, have been gathered by us in conversations we have held with some of the most intelligent members of the gipsy race.

On one occasion, when speaking to a gipsy on the excellence of the Christian religion, and of the necessity of possessing it in order to be thoroughly honest, happy, virtuous, and good in this life, and to secure a happy hereafter existence, another member of the tribe who had heard our remarks stepped forward and said:

"Honest, did you say, sir? Honest, indeed," he continued; "look at the deception some of your people

practice in trade. And then you talk about virtue and happiness and such like things; yet while I may admit they may be found, I would ask you to look at the drunkenness of thousands of your men and women, to listen to the bad language some of them utter in your streets, and to observe that many of them spend the Sabbath, as you know, in pleasure they seek by boat, by road, or rail, while in some cases they work out the hearts of their animals and fellow-men when they should be at rest. I don't mean to say that *all* your people are guilty of these things; there are those, I know, that are not; but, as I before said, multitudes are guilty of them, and so depraved that they disgrace your civilization, education, and religious services of which you so vainly boast."

It was in vain to try to convince him that his reasoning was false, and his deductions wrong; and that he should distinguish between the mere nominal profession of Christianity and the possession of its ennobling influences. The gipsy seemed to have an idea that the deception and immorality of which he complained arose entirely from a lack of power in Christianity and its forms of worship, and that we invest them with importance they do not deserve.

Need we wonder then that gipsies, having such notions as these, and knowing, as they do, that they are an outlawed race, should turn away from our busy and fashionable towns, have little or no faith in our religious professions, disbelieve our honesty, object to our principles, and despise our public services, or at least neglect them; and that turn-

ing to their own wild freedom and more unsophisticated way of life, should boastingly say, as one of the Lees did to us, "We fall back upon Nature, and through her worship the Maker. We are contented with the light of the sun, the moon and the stars; we love the woods, the trees, the fields, and flowers, and to listen to Nature's own music in the songs of birds, in the murmuring stream, and in the breeze which softly sighs through the hedgerows and groves. These are the things we admire, and for which we are thankful. Nature is our altar, and even in the green lanes, on the mountain side, in the forest recess, or anywhere else, we can raise our shrines of devotion, at which we can breathe our heartfelt gratitude to the Great Spirit for the favours He gives us."

The views which many of the most intelligent gipsies take of the practices of multitudes of our own people, and the notions they entertain that our forms and ceremonies of worship are needless, and that the love and admiration of Nature are all that are necessary to honour the Creator, no doubt constitute very great difficulties in the religious reformation of the gipsy race.

As a relief to the picture we have just drawn, it is gratifying to state that some of the members of these nomadic tribes teach their children the Lord's Prayer, and to treat those who have acted as sponsors at their baptisms with great and superstitious respect.

THE GIPSY CHIEF AND HIS CHILD.

It was on a calm fine evening in the decline of summer, just as the sun was disappearing below the

horizon, and all around seemed hushed into silence, save that now and then it was broken by the music of song-birds, that we were in conversation with a stalwart gipsy man, whose tent was close by, and within which were his wife and six children, whose hair and eyes were as glossy, bright and beautiful as ever characterized the purest offspring of the gipsy race, as the father claimed a direct descent from one of the first families that came into England, and the mother as belonging to the Lees and the Chilcotts. Nimble as a fawn, and light as a feather, one of the girls, not more than four years old, bounded across the green sward towards the chief. "Good-night, dadi; I'm going to bed," said the little one. The father held her up, and imprinting a kiss on her sunburnt cheek, said, "Good-night, my *chavi*, God bless you; mind and say your prayers before you go to bed." The child was soon within the opening of the tent, where the gipsy mother was preparing the other children for their night's rest and sleep. The child before mentioned knelt by the side of her mother, and, with her little hands clasped, said her prayers distinctly and reverently.

As we looked at the child thus engaged, we could not help saying that, in the midst of all the darkness and ignorance of these wandering tribes, here was at least one encouraging ray of hope and of light. Who will dare to say, that the simple, humble prayer offered by that gipsy child under a fragile tent pitched in a solitary spot, was not heard by God and registered in heaven?

SUPERSTITIONS, DREAMS, ETC., OF THE GIPSIES.

Gipsy people allow superstition to have great power over their minds and movements. If, on leaving a camping spot early in the morning for some other locality, the gipsies should first meet a donkey, it would be regarded by them as an omen of ill-luck; but if they should first meet a woman who squinted, they would be almost scared out of their wits, would in all probability return to the same camping-place, unpack their carts and donkeys, and there remain some time before resuming their journey.

Meeting a funeral is considered by them to be an indication of misfortune. The howling of dogs, the flying of certain birds across their path, they believe to be precursors of evil.

They attach great significance to dreams of every kind, which they believe portend good or evil, according to their nature. Dreams of blood, snakes, thunder and lightning, generally produce great fear among the gipsies, because their old women usually interpret them as indicating the apprehension, imprisonment, and even the death of one or more of their members. They believe also in the "Evil Eye," in the knowledge and powers of witches and wizards, in incantations, and in the long list of foolish superstitions believed in by multitudes of other people besides themselves.

So great is the want of education and true religion among this people, such are the distorted views they have of their Maker and of the future, and

so numerous are their prejudices, and incoherent notions of many things, that their condition is, in some respects, a truly deplorable one.

A story is told of Charley Graham, a noted gipsy, who was sentenced to be hanged in Perth for horse-stealing, sending, on the morning of his execution, a message to one of the magistrates of that town, to the effect that he wanted a razor to take off his beard, desiring the person to tell him that unless his beard was shaven he could not appear before either God or man.

Although some gipsies on the approach of death show great fear and distress of mind, others among them have been callous and unconcerned. Some years since old gipsy Buckland, who was so desperate a character that even his own people were compelled to discard him, was sentenced to be hanged for murdering a cottage woman living near Sutton Benger, in Wiltshire. Just before his execution, having asked to have his shoe strings untied, he threw his shoes into the crowd, and called out in a bold, defiant manner, "*I beant afeard.*" In a few moments he ceased to exist.



ONE OF THE STANLEYS—FORTUNE-TELLER.

CHAPTER XVI.

FORTUNE-TELLING PRACTICES OF THE GIPSIES.

Chiromancy—Astrology—Disappointed lovers—Plans adopted by gipsies in fortune-telling—The two female servants and the frying-pan—Gipsy success in fortune-telling—The original Peggy—A credulous baker—Bori Hokani, or the "great trick"—An old bachelor and gipsy girl—A deep laid scheme—The Quaker and the gipsy—The Lisson Grove fortune-teller—Telling the fortune of a fortune-teller—A fortune told in Greenwich Park to a very gullible young man—The secret of gipsy success in fortune-telling—Gipsies good readers of human character—Rivals in fortune-telling—The surgeon's widow—"Zendevesta"—The old woman who lived in the mews—Copy of a remarkable handbill about casting nativities, &c.

"Lo! by the wayside 'neath umbrageous shadows
Of lofty elms, which dim the flaming sun,
The gipsy mother, gazing o'er the meadows,
Through which so many silver streamlets run,

Sits on a verdant bank, while round her flowing
Are wild flowers, bright as her bright face, and glowing.

And as the village maidens smiling pass,
With an arch whisper, and a side-long look,
She promises from destiny's dark glass
To read their fates when in some quiet nook;
But to evoke the spirit bland and calm,
Silver must cross the wily gipsy's palm."

"To peer into the future, and to ascertain the result of events not yet accomplished, is one of those pursuits which offer peculiar attractions to the credulous and curious. The curious lend believing ears to the idle stories of the wizard and the spirit-monger, and sacrifice reason on the altar of credulity. In all ages men have been found cunning enough to deceive their fellows by imaginary glimpses of the unseen world, by charms and amulets, and ghost-raisings, and exorcisms, and auguries of good and evil fortune.

"Superstition possesses a potent influence on the human mind. . . . . Whether it be the charms and spells of ancient times, the auguries of happiness or misery, is it not of the same character?—an appeal to superstition, an ignoring of the reasoning faculties. Fortune-telling, ghost-raising and auguries, are but relics of old heathenism, that might naturally enough have been expected to affect the human intellect when the world was young, and society plunged in barbarism, but which is grossly inconsistent and out of place in the broad light of the nineteenth century."

FORTUNE TELLING BY CHIROMANCY

and astrology, as well as by cards, is a practice which has long prevailed among the gipsies of this and other countries, and one which is likely to be the last they will abandon, owing to its being to them a very fruitful source of gain. The almost universal adoption of the practice by gipsy women arises not only from the reason just assigned, but from their knowledge of the anxiety with reference to future events, which pervades almost every mind.

Clinging with almost inflexible tenacity to the hope of brighter days, the poor sometimes seek relief from the distress of existing circumstances by the verbal assurance of some sybil, whose prognostications are believed to be the offspring of supernatural agency, and in which they expect to find a pleasing confirmation of their most anxious wishes.

On the other hand, the possession of wealth, engendering selfishness and a perpetual craving for the accumulation of still greater riches and worldly influence, often prompts persons in the higher circles of life to hold secret interviews with gipsy fortune-tellers, to lavish gifts upon them, and to have recourse to base and shameful intriguing, simply to buy a guarantee that coming years hold for them a store of unbounded and inexhaustible prosperity.

Sighing and disappointed lovers, who meet with no favourable answer to their hopes, and who fancy they are doomed to banishment from the object

of their affections, imagine that, in the revelation of what awaits them, either a last fatal blow may be given to a lingering hope, or that they will find a panacea for the anguish which destroys their happiness or mars their peace of mind.

There may be various operating causes which influence many people to seek satisfaction in the practice of fortune-telling; still the conduct of such persons implies want of confidence in God's wisdom and over-ruling power, and betrays a needless and impatient curiosity respecting their future destinies.

Gipsies are keen discriminators of human character, and possess a clearness of perception of which few people can boast. Some of their women seem intuitively to understand the person with whom they have to deal, and are always crafty enough to adapt their speeches to the circumstances, anticipations, character and dispositions of their employers.

Young people have often paid dearly for their belief in this pretended power of the gipsies—to foretell future events, subsequently discovering that they have been cleverly deceived, altogether outwitted, and fleeced of their money.

The following is a plan often adopted by gipsy fortune-tellers to delude the young. In small towns and villages more especially, gipsy women introduce themselves to both rich and poor by offering wares for sale. They make a practice of enquiring if any event of importance has occurred, or is about to take place. Probably a marriage ceremony is shortly to be performed between Miss A. and young Mr. B. If so, the gipsy's first thought is to gain all the information she can relating to the young couple,

and then to gain an interview with either of them. When this is obtained, a full description of the personal appearance of the bridegroom or the bride is given. Every word uttered by the gipsy, being mainly truthful, the idea that she speaks with authority and prophetic wisdom becomes impressed upon the mind of her hearer. It may be the gipsy has given promises of bright and happy seasons to the young couple, and intimated that their life will be, to use a figure of speech, strewn with beautiful and fragrant flowers, and that no intruding gloom will darken their future prospects. Working in this way on the emotions and imaginations of such inexperienced people, fortune-tellers have often succeeded in obtaining considerable sums of money from them. Need we wonder that a susceptible coy young maiden, or a modest but ambitious young man, should be carried away with such enunciations as those uttered by the gipsy, or that they should so readily believe her. Little do such credulous people suppose that what a gipsy may have told them was not through her own supernatural gift, but had been received by her from some gossiping neighbour probably not more than a hundred yards off.

Mr. Crabb, author of the 'Gipsies' Advocate,' in referring to the practice of fortune-telling by the gipsies, says: "They generally prophecy good. Knowing the readiest way to deceive, to a young lady they describe a handsome gentleman, as one she may be assured will be her husband. To a youth they promise a pretty lady with a large fortune. These artful pretenders to a knowledge of future events generally discover who are in possession of

property; and if they be superstitious and covetous they contrive to persuade them there is a lucky stone in their house, and that, if they will entrust to them *all* or a *part of their money*, they will double and treble it. Tradesmen have been known to sell their goods at a considerable loss, hoping to have the money increased to them by the supposed power of these wicked females.

"If the fortune-teller cannot succeed in obtaining a large sum at first from such credulous dupes, she commences with a small one; and then pretending it to be too insignificant for the planets to work upon, she soon gets it doubled; and when she has succeeded in getting all she can, she decamps with her booty, leaving her mortified victims to the just punishment of disappointment and shame, who are afraid of making their losses known lest they should be exposed to the ridicule they deserve."

The same author informs us that on one occasion "two female servants went into the camp of some gipsies near Southampton to have their fortunes told by one, a great professor of the art. On observing them to appear like persons in service, she said to a companion, '*I shall not get my books or cards for them, they are but servants.*' And calling for a frying-pan, she ordered them to fill it with water, and hold their faces over it. This being done, she proceeded to flatter and to promise them great things, for which she was paid one shilling and sixpence each. This is called the frying-pan fortune."

The means and materials used by gipsies in fortune-telling consist of reading the lines on the palm of the hand, the use of a pack of cards, a crystal ball,

sometimes a bundle of sticks or twigs, and a book of incantations and receipts.

In the practice of fortune-telling by the above means gipsy girls are instructed by those old women of their tribes who are considered to be the most clever in the art. The curved line running from between the thumb and fore-finger down to the wrist, another line running obliquely through the middle of the palm, and another at nearly right angles from the base of the little finger, are considered by the gipsies to be the line of life, of health, and of fortune; if each line is deep and well defined, it is an indication of good; but if not so, and especially if there are many small lines crossing the middle one, then it is regarded as a token of ill-health, short life, and of adversity.

GIPSY SUCCESS IN FORTUNE-TELLING.

The money made by gipsies in fortune-telling is, as a rule, nearly all profit. Although the practice has sometimes brought them into great trouble and expense, yet in the majority of cases they have escaped detection by the law, and have pursued their calling without molestation.

Some years since several notorious fortune-tellers carried on a successful trade in the Rosherville and Springhead Gardens, near Gravesend in Kent. In the former place Avis Lee had practised her art more than a quarter of a century. In the latter were to be seen two sylvan tents, on one of which were the words, "Here is the old original Peggy; no connexion with the other;" whilst the other held

out to the credulous this bait, "The Norwood Gipsy."

On one occasion a lady named Brabazon visited old Peggy with the laudable intention of showing the gipsy that her mode of obtaining a living was neither honest nor lawful, and of trying to prevail upon her to abandon such a wicked course of life. In conversation with Peggy, Miss Brabazon ascertained that when the gipsy first went to Rosherville she used to tell fortunes at two pence a head, and that she took five or six shillings a day. In a little time she began to make a good sum by telling fortunes, but it appears was never so successful as another gipsy with whom she had stopped a long time, and who had made seven pounds a week. Nevertheless, Peggy admitted that she made four pounds a week, paid two shillings and sixpence a day for her standing there, and three shillings for a cab morning and evening to take her backwards and forwards, in consequence of having hurt her foot.

A CREDULOUS BAKER.

Some time ago a young tradesman, living in a small town in Gloucestershire, had accumulated the sum of eighteen pounds by his business as a baker, and was foolish enough to make the fact known to other people. The report reached the ears of two gipsy women who were in the neighbourhood at the time; so they at once called at his shop, and worked upon his credulity by promising to double his money for him if he would allow them to have it three or four days.

They induced him to give it up, on the understanding that he was to meet them at a certain time in an appointed place, for the two-fold purpose of receiving the promised sum and to reward them for an act of such proffered generosity. The hour of meeting arrived, and the young man went to the trysting spot, but the women were not there, neither did they come, although he waited a long time in full expectation of their arrival. They were of course many miles distant at the time, and their silly victim was left to reflect upon the loss he had sustained through his own stupidity, and the women's ingenuity in so cleverly deceiving him. He was so humiliated by the result of his credulity that he left the town, and we were told by a neighbour that he died soon after.

"BORI HOKANI," OR GREAT TRICK.

Many persons have been induced to place money in the hands of gipsy fortune-tellers, who have pretended that by being allowed to tie it up in a piece of paper, to repeat certain words over it, and then put it in the Bible, to be hidden in some secret place for a certain number of days, they would be able by their art in conjuration to *double* the sum, or, using their own words, "to produce two canaries (sovereigns) for one." This scheme embodies what is denominated by the gipsies the "Bori Hokani," or "Great Trick," a definition of which is given by a London detective police officer, as follows:

"This is the way they works it. They'll get hold of some old farmer's wife, sir, in an out-of-the-way place,

when they knows there's money kept in the house, for there's many of them farmers as wouldn't trust the Bank of England with a sovereign; and when the husband's out of the way they sticks into the poor ignorant woman as how they can make money breed money, all along of a charm they've got. So they *indooces* the ignorant woman to let 'em put up her husband's sovereigns for her, which they does safe enough in a parcel, and gives it her, and makes her lock it up in a drawer, or chest, or such like, and says some gibberish, and acts some games over it, and tells her that in such and such a time if she opens the parcel she'll find two sovereigns for one.

"But don't you see, sir, they had another parcel with 'em, made up just like the one they've packed the sovereigns in (and that's why they always puts it up themselves) filled with *lead dumps*, or such like, and by a fakement, I beg your pardon, sir, a slight-of-hand like, you know, they change the packet of sovereigns for the packet of lead fardens, in giving on 'em to put into the box, and they walks their chalks with the tin; and when the old lady opens her box and unfastens the parcel to look for her young canaries, you know, sir, she finds the *blessed dumps*, and precious aggravated she is, in course and her husband too, for he is safe to find it out, and that's the 'Bori Hokani,' sir."

AN OLD BACHELOR AND GIPSY GIRL.

The following account is another illustration of the credulity and foolishness of people allowing themselves to be duped out of their money by a plan

so manifestly absurd, and even contrary to the smallest amount of perception and common sense.

Not long since an avaricious old bachelor, residing in Lancashire, deposited £150 in the Preston Bank, and wishing to increase the sum, and to add to his domestic comforts, he had for some time been looking out for a wife with a good fortune, to enable him to realize his two-fold desire. A gipsy girl having heard of his wishes, at once found him out, and thus accosted him:

"May I tell you your fortune, sir?"

"No," said the bachelor, "I don't believe in it."

"Ah!" said the subtle gipsy, "you are unmarried, are you not?"

"Yes," said he; "I am."

"I know," continued the girl, "a lady worth money, land, and oxen, and she would be proud to become your wife."

"Indeed," he asked in interest, "who is she? tell me."

"I cannot tell you *now*, you must wait awhile," replied the gipsy.

"But why wait?" said the man; "what do you want? what can I do?"

To excite his curiosity still more, the girl paused, as if invoking the aid of some unseen agency, and then said, "You must meet me here to-morrow (naming the hour), and bring with you ninety sovereigns wrapped in a piece of brown paper, which I must see before I can make any revelation, or give you the lady's name." The two then parted.

On the following morning the man obtained from

the bank the money required, and then at the time specified took it to the appointed place.

The gipsy was there, and proceeded to tell her well-fabricated story to this aspirant for matrimonial honours, at the same time eyeing very intently the parcel of sovereigns made up as she had directed, and which he held in his hand.

This interview terminated with an assignation for the two following days, which was kept, the man bringing the parcel as before.

On the last day, the wily gipsy said she "must *feel* the *money*, or the charm would not be effectual." The bachelor gave her the parcel, being assured by the girl that she would return it to him immediately. She then described in glowing terms the domestic bliss in store for him, and spoke so highly of the personal attractions and moral excellencies of the lady whom she had pretended was anxious to become his spouse, and so lauded her fine cattle, well cultivated land, and large fortune, that he became quite intoxicated with delight, and nearly lost all control over his organs of vision.

As the gipsy proceeded with her flattering prophecies of future good luck, his eyes involuntarily wandered far over the landscape, as if at once to realize the benefits in store for him.

During the few moments the man's attention was thus abstracted, the gipsy very adroitly transferred the parcel of *gold* to her own pocket, and then, touching the dupe on the arm, handed to him another parcel similar in appearance, saying, "To-morrow you must meet me here and reward me for my trouble. I shall then give you the lady's name

and her place of residence, so that nothing nee[illegible] hinder you from marrying her, and having what [illegible] have promised; but on no account must you ope[illegible] the parcel I have just returned to you unti[illegible] the expiration of three days, otherwise the charm[illegible] will be entirely broken."

"Of course I'll meet you," said the silly fellow[illegible], "with the greatest pleasure, and I'll not open th[illegible] parcel *neither*."

On the following day he went to the spot a[illegible]s arranged, but there was no gipsy; and several time[illegible]s did he repeat his visit, but to no purpose. A[illegible]t length, concluding that some unavoidable circum[illegible]- stance had transpired to prevent the gipsy fro[illegible]m keeping her appointment, he resolved to return h[illegible]is money to the bank. To the bank accordingly h[illegible]he went, but when the clerk opened the parcel, th[illegible]he would-be depositor was horror-stricken at beholdin[illegible]ng *ninety round pieces of lead*, instead of *ninety sovereign*[illegible]*ns*.

The gipsy was by this time far away, and he[illegible]er victim so intensely mortified by his own folly, tha[illegible]at he was ashamed to expose himself to public ridicu[illegible]*ule* by taking steps for the prosecution of the girl w[illegible]*ho* had so cleverly duped him.

The reader will no doubt understand that t[illegible]*e* gipsy's reason for requiring so long an interv[illegible]*al* between the first and last interview with the victi*m* was that she might have sufficient time to make up the counterfeit parcel, so as not to run any risk of failure in the deception she wished to practice.

We were once informed by a gipsy woman that an aunt of hers, belonging, we believe, to the Stanley family was one of the most successful fortune-tellers

connected with their tribes. She has been known to return to her tent at nightfall with several pounds obtained during the day by fortune-telling; if she gained less than two pounds she was always a little dissatisfied with her non-success, but if she returned home with only several shillings or one sovereign this gipsy was generally out of temper during the evening, and would grumble very severely at the fates for the ill-luck she had met with.

THE QUAKER AND THE GIPSY.

The following anecdote, given to us by a London minister, will show the folly of encouraging the practice of fortune-telling. A member of the society of Friends, living in Suffolk, left home one morning, but soon unexpectedly returned. To his surprise a young gipsy girl was in the kitchen with his two servants, both of whom she was amusing by fortune-telling. The gipsy apologized.

"Oh," said the gentleman, "art thou able to tell what is in the future?"

"O, yes," was the girl's brief but timid reply.

"Then when thou hast done with my servants," said the master, "come into my sitting-room, I want to speak to thee."

Probably thinking that he also wished to have his fortune told, and that his purse was worth more than those of the girls, the gipsy obeyed, went to his room, and took a seat.

Repeating his question as to her prophetic abilities, the gentleman reached his hand to a horsewhip, and then, standing over the girl in a menacing attitude, said

in a stern voice, "Now I know thou art an impost[illegible] for hadst thou known anything of the future, tho[illegible] wouldst have known that when I told thee to com[illegible] up into my sitting-room it was my intention to hors[illegible] whip thee. Begone, or I'll give thee in charge [illegible] the police," and he flourished the whip over th[illegible] affrighted girl, who was glad to decamp with a[illegible] haste, without having fathomed the depth or teste[illegible] the value of the worthy man's purse.

THE LISSON GROVE FORTUNE-TELLER.

On one occasion we were directed to a house in Lisson Grove, in which a notorious gipsy had carried on the practice of fortune-telling for many years. Knocking at her door, which was locked, a voice from within enquired, "Who's there?" "A friend," we said. She then unlocked the door, and allowed us to enter her room, which was clean and neat, and formed at once a living and sleeping place, and a sanctum for prophetic utterances. A crystal ball was suspended from the ceiling, a pack of cards was lying in a corner, and there were other appliances of her art. We found this gipsy to be both intelligent and of pleasing manner. Although we urged her to give up her wicked and dishonest practice of fortune-telling, we had little hope she would do so, as we learned she was reaping a rich harvest by it from persons belonging to nearly all classes of society.

We have already remarked that gipsies have a confident manner in expressing themselves, even to those who are far above them in rank. From a review of the 'Word Book of the Romany' we learn

that George IV., when Regent, had his fortune told by the gipsy Britannia on Newmarket Heath, who gave the bewitching caumli "foive guineas and a kiss," so that even royalty does not deter a gipsy from *pursuing her calling* when there is the least probability of making profit thereby.

TELLING THE FORTUNE OF A FORTUNE-TELLER.

Although the woman referred to in the following story was not a gipsy in the sense in which the word is generally understood the circumstances connected with her examination will show the absurdity of placing any confidence in the assumed prophetic power of such wicked pretenders. It is stated that "At the Bradford West Riding Court, before Joshua Pollard, Esq., an elderly woman named Dixon was lately charged with having followed the vocation of fortune-telling.

"Ann Stansfield, a young girl, said she had consulted her twice, and given her sixpence the first time and five shillings the second. The prisoner shuffled the cards mysteriously, made her put her hand on a crystal ball larger than an egg, and the prisoner put her own hand uppermost, repeated some gibberish, and then made a low bow or curtsey, and the work was finished.

"The cards, the crystal ball, a small bundle of sticks used as charms, and a book filled with incantations and receipts of a rather singular description were produced.

"'Can you tell your own fortune?' enquired Mr. Pollard.

"The woman said she could not.

"'Very well then, he continued, 'I will tell it for you, and commit you for three months to the house of correction at Wakefield.' There is no doubt the old woman considered that was fortune-telling a great deal too practical to be at all pleasant."

A FORTUNE TOLD IN GREENWICH PARK.

On one occasion when about to enter a public room in London to give a lecture on gipsies, we were accosted by a respectably attired man, who in general terms referred to gipsy life, but particularly to what he considered to be the supernatural power gipsy women have in revealing future events.

"They are a marvellous people," said he, "and are no doubt endowed, really and truly, with the gift of prophecy, which enables them to tell what is to be the future lot of those who consult them. Of course," he continued, "you believe so too, sir, I should imagine."

"Oh, yes," we replied; "they can tell fortunes, no doubt, but only in the same way that you, myself, or anybody else might do by using the same means that gipsies use. Other people who are observant, and have had experience of life and of human nature, may, as well as gipsy fortune-tellers, hit upon many things that may really come to pass in the future life of others."

"Sir," said the man, half offended, "I'm astonished to hear you make such assertions, by which you not only libel the gipsies, but assume to yourself a power and gift that do not belong to you. I

know that gipsies can reveal the future, for I had my fortune told once by one of their girls in Greenwich Park more than twenty years ago."

"That is a long time since," we said. "If you have not forgotten what the gipsy told you, I should like to hear it. It may be that your story will induce me to alter my opinion about the fortune-telling gifts of this people. I wish to accord, even to gipsies, that which they have a right to claim."

"Well, sir," began the man, "then I'll tell you that twenty years since I was single, but one day I happened to see a young woman whose appearance and manner made such an impression on my heart —in fact it was a case of love at first sight—that I resolved to make further acquaintance with her, to let her know my state of feeling, and to ask her to become my wife. Just about that time I was one day in Greenwich Park, when a gipsy woman wanted to tell me my fortune. I consented for her to do so, and gave her a piece of silver, which, you know, they always expect before they begin."

"Oh, yes," we said; "that is, I believe, their custom. They know and often say, '*A chirriclo adri his vast is worth duj adri the bor*' (that is, 'a bird in the hand is worth two in the bush)'; and they like to be sure of the money in all their business transactions, especially in the practice of fortune-telling. But tell me what the gipsy said to you."

"She said," continued the man, "I should get married to a young woman who was good looking, and very fond of me, and who would make me an excellent wife. But this was to me the most remarkable and strange of all, that the description she gave

of the hair, eyes, nose, mouth, and complexion of my future wife answered to that of the young woman I had seen, and of whom I spoke just now."

"And did you marry the person the gipsy described to you?" we enquired.

"I am happy to say I did," he answered; "and so you see, sir, the gipsy was right to begin with."

"But what more did she tell you?" we asked.

"A dozen things besides," he replied; "she told me I should prosper in business, and become a man of some importance, for instance, a town council man; and that my children should marry well; but that I should also have a good deal of trouble."

"You married, it appears," we remarked; "have you any children, and have they, or are they likely to marry well?" we asked.

"Well now," said the man hesitatingly, "on that one point the gipsy, I must admit, was not quite clear. We never had but one child, and that died in its infancy; and I regret to say I lost my wife about six years since. But as to my rising in the world, I think I am in a fair way for that. I have been messenger of the parish vestry during the last twelve years, and I can assure you I've seen in my time as many ups and downs as anybody my own age; so that you see these gipsies must know more of the future than other folks do, or how could that girl have pictured my future life so truly?"

"I fail to see that such is the case," we said; "and that your argument in favour of gipsy fortune-telling is a very weak one. You married, you say; so do nearly all young men. You have had trouble; who, I would ask, is without it? I am astonished

at your credulity; because of the dozen different things the gipsy girl told you not more than two of them have come to pass; in fact, it would have been a marvellous thing if they had not done so, for they are the very commonest of life's occurrences. Without exonerating the gipsy from guilt in obtaining your money under, I may say, false pretences, she certainly reaped the greatest benefit from the interview. Gipsies laugh at people who so easily part with their money to pay for a practice founded on fraud and falsehood."

Here the conversation ended. We delivered our lecture, to which the man spoken of listened with much attention, particularly to our animadversions on gipsy prognostications. It is evident, however, that the credulity of this man was a disgrace to advancing civilization, and that to suppose even gipsies can reveal the secrets of the hidden, dark, unknown, is not only wicked, but foolish to the highest degree.

THE SECRET OF GIPSY SUCCESS IN FORTUNE-TELLING.

The minds of many persons are mystified by the fact that in fortune-telling the gipsies often tell the truth in a way which, to them, is altogether unaccountable, and therefore conclude that this people must possess the gift or power of drawing aside the veil from the face of futurity. Those favourable to this belief will often ask, "If gipsy women do not possess the gift of prophecy, how is it that their prognostications so often come to pass?" The answer is, that although in some respects the history and ex-

periences of a number of individuals are dissimilar, yet in others there is a striking incidental resemblance. Some men rise in worldly position, and reach the highest point of prosperity; while others have to grapple with numerous difficulties and merciless poverty. Many persons realize their most sanguine expectations; others are crushed with overwhelming disappointments.

How few there are who end their lives amidst the scenes of the cheery days of youth? How many, as age creeps on, are torn by the ever upheaving circumstances of human life from early associations? Perchance they cross the seas, and end their days in some distant clime. Who has not passed the ordeal of affliction and sorrow in a more or less intense degree? Are not these and similar things the lot of the human family?

It is to these circumstances the gipsy's prognostications so frequently have reference, which will, in a great measure, account for the fortuitous success of these crafty deluders. Gipsies will sometimes tell young women that their future husbands have black hair, bluish eyes, dark complexions, and are altogether very handsome men. Are there not many men who possess these characteristics? And does not nearly every girl think that he whom she loves is the best and handsomest man in the world? Such, indeed, is generally the case. It is strange, however, that persons with apparently well-cultivated minds should in this matter be so readily and easily imposed upon.

We emphatically state that the gipsies have never told the truth respecting the events of any person's

future life by virtue of any supernatural gift. To the truth of this assertion reformed gipsies have not only borne testimony, but have admitted that fortune-telling is founded on falsehood and cunning, and that those who practice it are often surprised that respectable people should be foolish enough to believe them.

Why any one should entertain a notion that a gipsy woman enveloped in a red cloak, living an erratic life, carrying with her a crystal ball, curious hieroglyphics, a small bundle of sticks, and a pack of dirty cards, should possess any supernatural power, or why that other wrinkled old woman, coarse and ignorant, living, it may be, with half-a-dozen cats in a dark, smoky garret, or dusty back room up some filthy court, should be able to draw aside the veil which hides the future from us, is really difficult to understand. Much as some people who have their fortunes told pretend they do it for the "mere fun of the thing," we may find in them a lurking belief or hope that there really *may* be something in the practice. Why should a few cards —pieces of coloured paper only—form a book in which people may read their future destinies? The idea and the practice are alike reprehensible.

RIVALS IN FORTUNE-TELLING.

Many persons suppose that fortune-telling was introduced into Europe by the gipsies. This supposition is without foundation. When these wanderers came to England, the practice was being carried on to a great extent by others, who became so enraged with the gipsies for professing the same

art, that they declared them deceivers and impostors. Even now every large town in England has its astrological and sleight-of-hand fortune-teller, who claims no relationship whatever with the gipsy people.

We have been informed that the widow of a surgeon, residing in Clerkenwell, carried on the practice of fortune-telling with marvellous success for a number of years. Others, equally well known to different classes of society, have pursued this calling in the city of London, Westminster, Southwark, and Marylebone. Not many years since, a man, whose name was Smith, resided in a small street in Paddington, where he was visited not only by servants and working people in great numbers, but by persons in the higher grades of life, for the purpose of consulting him about their future life and fortune. This man assumed the name of "Zendevesta," which means the sacred books of the Persians, and there is no doubt that this mysterious and high-sounding name helped to make dupes for this pretended and self-constituted seer, and to bring more money to his coffers. If this "Zendevesta" really could not read the future, it appears he was a good reader of human character, and well understood the weaknesses of "poor humanity," as he had a kind of sliding scale of charges for his prophetic information, which he regulated according to what he thought might be the pecuniary capabilities and the anxious curiosity of the dupes who consulted him. The law, we believe, at last overtook him, and he had the *mis*fortune to spend three months in prison for his nefarious practices.

An old woman named P——, who resided in a

Mews not far from Dorset Square, was also a fortune-teller, but of a less pretending character than the one described. This woman was consulted chiefly by poor people and young servant maids, to whom she charged ninepence each, in return for which she would give a boot-lace, for the purpose of evading punishment by the law.

The following is a copy of a handbill, which but a few years since was extensively circulated in London and its suburbs. It was headed

"ASTROLOGY.

"Your nativity calculated by this noble science from the planetary bodies; also all questions answered relative to the date of marriage, number of children, name of future wife or husband, whether old or young, dark, fair, rich, poor, handsome or plain; journeys and travels by land and sea; absent friends; speculations in business, or any undertaking; lost or mislaid property, or property in dispute, or that has been left by persons in England, Australia, New Zealand, or any place abroad, within the last seventy years, and the most ready and easy way to recover such property without expense until the property is recovered. Large sums of money have been recovered by this information.

"State date of birth and sex. No person can be personally consulted, and *no letter taken in unless post-paid.*

Three questions answered for 9 stamps.
Six do do 14 do
Or the whole information 18 do

"Please enclose stamps and a stamped and directed envelope for the reply."

Could a greater attempt at fraud and deception even be made by a gipsy than the one contained in the terms of the above handbill? It is evident from the foregoing statements that the gipsies are not the only fortune-tellers in England, but we think are even less ingeniously wicked in the plans they adopt than those to whom references have been made. Neither are gipsies alone to blame for this practice. Remonstrate with them on this pursuit, and in nine cases out of ten they will exonerate themselves in a great measure from guilt, which they say should be laid upon those who encourage them. If they are morally guilty in pursuing such a deceptive course as that of fortune-telling, how much too are those to blame who, in the light of better principles and education, sanction a practice which common sense, the law, and the Scriptures everywhere condemn?

Great evils sometimes follow the encouragement of this sinful practice. Mr. Crabb states that "a servant girl, in Cheltenham, went to a fortune-teller, who predicted that she would be hanged. The prediction took such an effect upon her that she went raving mad, and was taken to a lunatic asylum.

We have been told on reliable authority that a young person in Marylebone, refusing to give a certain sum of money to a fortune-teller, was told by her that on such a day in such a month she (the young person) would die, and that nothing could save her.



THOMAS HEARNE, CHAIR-MENDER.

CHAPTER XVII.

GIPSY CLAIMANTS AND TWILIGHT IN GIPSYDOM.

The condition of our gipsy claimants—Claims of the gipsies on philanthropic, moral, and Christian efforts, and on what they are founded—A problem difficult of solution—Harsh measures of no avail—Travelling habitations of gipsies—Rates and taxes—Compulsory education of gipsies—A few hints to School Board directors and agents—Gipsies won by kindness—Duty of ministers—Plan adopted by Laplanders—Committees of ladies and gentlemen, and what they might do—Twilight in gipsydom—A gipsy missionary—The Nottingdale gipsies—Thomas Hearne—A Kensal Green gipsy and his story—Epping Forest gipsies—Great changes for the better—Encouragements to effort, &c.

"The seraph sympathy from heaven descends,
And bright o'er earth his beaming forehead bends;
On man's cold heart celestial ardour flings,
And showers affection from his sparkling wings;
Rolls o'er the world his mild benignant eye,
Hears the lone murmur, drinks the whispered sigh.

Uplifts the latch of pale misfortune's door,
Opes the clenched hand of avarice to the poor;
Unbars the prison, liberates the slave,
Sheds his soft sorrows o'er the untimely grave,
Points with uplifted hands to realms above,
And charms the world with universal love."

ALTHOUGH the gipsies in England have, for nearly four centuries, lived in the midst of a civilized community, yet but few of them, in a mental, moral and spiritual sense, have been benefited on this account, or by the influences of our religion. Considering that the spirit and principles of Christianity have, on those who adopt and receive them, such a refining and elevating tendency, it is surprising that any one should ever doubt their general adaptation to the condition and necessities of all the varied tribes of human beings, whatever may be the country or race to which they belong. Some, however, have done so; and we may here state that many people have expressed their surprise at the interest we have individually taken in the welfare of the gipsies, and the time and labour we have bestowed upon a people considered to be not only depraved in habits, but vicious in disposition.

It requires no very keen penetration to see that were the gipsies ten times worse than they really are, it would constitute an argument ten times stronger in favour of any effort that might be made to improve their condition. Although, as before stated, some of

have been absorbed by the dense populations of our large towns, yet many still continue to travel from county to county, encamping where they dare, or pitching their tents in those secluded places where they are the least likely to be disturbed by our rural police. But this mode of life, in very many cases, is, we fear, not only contrary to social order, but a great hindrance to the education of gipsies and to a due exercise of moral and spiritual influences over them.

This being the case, what is the voice of almost stentorian power emanating from the condition of these denizens of our woods and wilds, these erratic wayfarers, these children of the mountain and glen in city, tent, and van? Is it not "Come over and help us?"

Judging from the rates of mortality in England generally, we may safely assert that since their introduction into this country upwards of 200,000 gipsies have passed away, comparatively but little understood, uncared for, unsaved.

Where lies the responsibility of this? Have our churches done their duty? Have our numerous religious organizations brought their influence to bear upon the social and moral condition of this erratic people, in order to rescue them from vice and the concomitant evils of their wandering life? Have our civil authorities made the efforts they ought to have done to restrain them by the gentle hand of mercy from evading the claims of the law, or to impose upon them their share of the duties

and responsibilities which fall upon all civilized communities? Has the Press, which so often and eloquently advocates the claims of heathendom on missionary enterprise and Christian benevolence, ever wielded its powerful influence, as it should have done, on behalf of our gipsy claimants in our own or any other land, so that these proscribed ones should be, as they ought to be, recognised as members of the same brotherhood as ourselves?

Although a few spasmodic efforts have been made to reclaim the gipsies, some, indeed most of them, have failed, and have been given up in despair. The gipsies have therefore been neglected, ignored, and left to their wandering, isolated life to constitute an anomaly in every nation where they exist. Let us see that the sin of animosity against this strange race and neglect of their claims do not lie at *our* door.

The claims of gipsies on our sympathy, and efforts to amend in every way their condition, are founded upon several specific things, to some of which we may briefly refer.

1. Gipsies can claim relationship, both of a physical, mental, and spiritual nature, with all the rest of the great human family.

Man is nowhere distinguished from his fellow-man by any great dissimilarity in physical constitution. In all the passions of the human soul, in natural sympathies, in mental capabilities, and in vicious propensities, there is no wide difference.

In speaking of the unity of the human family, Mr. Ward remarks that "a consideration of the physical, mental, and moral peculiarities of different races, and of the religious nature by which they are all

characterized, proves most conclusively that they are to be regarded merely as varieties of one species .... that all mankind are but one family, and descended from common parents ..... With the extension of Christianity, we may anticipate the period when, instead of race being, as now, opposed to race, there will be but one heart for the whole mass of humanity, and every pulse in each particular vessel shall beat in concert with it. The certainty of the common nature and origin of all mankind cannot fail of bringing us as individuals into closer intimacy one with another, and collectively with the common Father of all."

In reference to the higher nature of man, the same kind of similarity exists. Is it true that those of the noblest birth have within them that indestructible spark of immortality we call the soul? Let it not be deemed invidious when we assert that every uncouth, unlettered wayside gipsy has also enshrined within his rough exterior an undying soul, whose destiny is eternal, a gem whose value is beyond all price, and which if lost, "the riches of India can never replace." Having in a previous chapter shown that gipsies possess, at least, ordinary capabilities of education, and that many instances are known in which they have not only displayed great aptitude for learning, but regretted the want of proper facilities for obtaining knowledge, we need advance nothing more on this point to prove the claims of this people on our sympathy and efforts, in order to induce them to become respectable and useful citizens, as well as devoted, intelligent, and consistent Christians.

2. Another reason we would urge for philanthropic effort amongst the gipsies is that their uncertain and erratic mode of life operates prejudicially against the effects and advantages of humanizing influences.

It may be said that the gipsies are happy and contented with their wild freedom, and are willing to endure the privations incident to their own mode of existence. This is no doubt perfectly true, and no one could hardly expect it to be otherwise. They have been bred, born, and brought up in this way, and know nothing of the advantages of a higher and better way of life, and therefore cannot be expected either to aspire to them or to appreciate them as we have been taught to do. The idea gipsies entertain of our mode of life is that it imposes restraints and duties they do not care to submit to. Hence the difficulty in trying to induce them to give up their wandering habits.

It does not, however, follow because they are satisfied in perpetuating their isolated life that no effort should be made to improve their condition. We may as well say, leave the Fejee islander to the *worship* of his god Udengei, who in his subterranean abode is deified by him; trouble him not with another faith, do not give him a nobler object of adoration.

Taking the lowest ground, even the physical miseries to which the great majority of gipsies are subject should constitute an impetus to every attempt made to ameliorate their social condition. Look at their fragile habitations, at the tattered canvas of many of their tents, pitched often under a

leafless hedge in a damp lane; their exposure to the inclemencies of every season, to the biting wind and the nipping frosts; how much they endure of physical suffering inflicted upon them by cold and hunger, which is often their lot during the months of winter.

Although we claim no perfection for human organizations, yet, as a people, we have as mild a form of government, as good civil arrangements and advantages, as much impartiality of justice, and certainly as good a political constitution for the enterprises of commerce as any other kingdom in the world. But in the habits and manners of the gipsy race have we not laxity and disorder, and a mode of life permitted which affords every facility for the violation of our laws, and every means of evading the punishment due to crime?

Although the poorest amongst us must contribute their quota towards the revenue of the country, and the government of our cities, towns, and villages, these voluntary wanderers are exempt from many of those taxes which a domesticated state would necessarily impose upon them.

Every man who enjoys as his birthright the freedom of Englishmen, who has the protection of our laws, and who may share each national advantage if he will, should be made to bear his part of the general burden, and to support the government by which he is protected. In these particulars would not our rulers be justified in interfering, and in improving the state of society generally, by greater uniformity of social and domestic habits, and by an equalization of local and national resources?

The interference of government may be regarded by some as an uncalled for invasion upon the civil liberty of the gipsies; but while their freedom is unfortunately associated with so much ignorance, it would be far better by this interference to remove the causes which help to produce it, and to improve the condition of this people, than to allow them to continue in a course fraught with so many evils.

3. Another motive for benevolent and Christian effort amongst these wandering tribes may be urged on the ground of the injurious influences exercised on others by some of the practices of this nomadic race.

Some persons regard the gipsies as being so depraved and steeped in villainy as not to deserve a thought or an effort to redeem them. This we deny. And that they are not more morally diseased than thousands of our own people who lay claim to greater advantages is clearly evident from our daily and weekly police reports.

Bad as the gipsies may really be, they have never been guilty of more atrocious crimes than those which are constantly being committed by men who are *not* gipsies.

That some members of the gipsy race have presented fearful instances of depravity is beyond all doubt. But they have been in most cases the inevitable consequences of ignorance, and too often the result of certain associations. It is true they have been dishonest in various ways, and that occasionally they have exhibited an amount of brutality towards each other of the most disgraceful character; but even this has arisen, in the majority

of cases, from circumstances rather than from any really inherent evil characteristics.

Without enumerating all those practices of the gipsy people which are morally wrong, and from which many evils may flow to the injury of others, we may again refer to the pernicious influence of fortune-telling; a practice which in their wanderings they can carry on with less fear of detection than they could do if they were permanently located in a house or van in a town or village, where their means of subsistence would be readily known by others.

Female gipsies, and particularly fortune-tellers, have many opportunities in their clandestine interviews with servants and others of prompting them to acts of dishonesty, in order to meet the extortionate demands of these pretenders to prophetic inspiration.

It is not unreasonable, therefore, to suppose that numerically insignificant as they may comparatively be, the 18,000 if not 20,000 gipsies in Great Britain alone must introduce an element of great moral evil amidst the population of our country.

But the reclamation and reformation of the gipsies is

A PROBLEM DIFFICULT OF SOLUTION,

and the question may be asked, what means are to be employed to accomplish this desirable object? Our personal knowledge of the gipsy people compels us to say, which we do emphatically, that *harsh measures* will be of no avail; they would tend rather to widen the breach between the Church, civilized life, and

themselves, than to attract them towards either. It has been very sensibly observed that "there is not the least prospect of doing them good by *forcing* instruction upon them."

About the year 1748 the Empress Theresa attempted the improvement of the gipsies of Germany, by taking away, by force, all their children of a certain age, in order to educate and protect them; but such an unnatural and arbitrary mode of benevolence defeated its own object; and this is not to be wondered at; the souls of the free resist every effort of compulsion, whether the object be good or bad. Compulsory instruction, therefore, would do no good among the gipsies.

It may be said, "What is the use of pointing out a disease unless you can suggest a remedy?" The peculiar circumstances of the gipsy race render it exceedingly difficult to know what means would be the most likely to meet every requirement of their condition.

So far as *special* laws have been passed respecting the gipsies both here and on the Continent, as we have previously shown, they have signally failed, in nearly every case, in accomplishing the objects for which they were enacted.

The interference of law with the sanitary condition of this people, both as to their living and sleeping accommodation, would be justifiable, especially where there are several members belonging to the same tent or vans.

If the authority and duty of sanitary inspectors be duly performed and put into force with the gipsies in the same way as they are with us and our

dwelling houses, we may imagine a great improvement would take place in their social life.

It should, we think, be made a special part of the duty of such inspectors in every town and village in England where they are appointed, at once to visit these wanderers whenever their tents and vans have been pitched within the limits of the districts over which such inspectors are appointed. If this were done in every place, and the law in this respect carried into effect, the gipsies would soon understand that it would be to their interest at all times to comply with it, while it would not in any way interfere with their free and peculiar mode of life. We think that such improvement in the social condition of the gipsy people would very considerably help to lessen the antipathy existing against them.

We will now refer to another important matter connected with the life and habits of this wandering race, which, although continually presenting itself to the public at large, may not have received the special attention either of local authorities or of our legislators. We refer to the

TRAVELLING HABITATIONS OF GIPSIES.

Going from town to town and from one part of the country to another, gipsies could hardly evade payment of the duty put upon all four wheeled and two wheeled carriages, but we are not aware that the following facts have ever received due consideration.

A few of the better class of gipsies possess vans which have cost more money than the same number of some of the cottages and tenements occupied by

our own people, not only in outlying districts, but even in thickly populated towns, and for which they have, in some way or other, to pay the tax imposed upon all dwelling houses, as well as poor and other rates levied upon them.

We see no reason why the gipsies should not be expected to pay the same rates and taxes for their travelling habitations as we do for our stationary ones. Were the gipsies to do this they would be contributing their share, though a small one, towards our parochial and national expenses. An evasion of the payment of these taxes could easily be prevented by the collector of them visiting gipsy encampments, or an isolated family, as soon as he hears they are in his own locality, and demanding either the payment of such rates, or to see the receipt for the same, though given in another district.

Although we never saw a gipsy pay a tax for a dog, and never heard of one doing so, such a thing may have taken place. Nevertheless, this is a matter worth consideration, as gipsies are fond of dogs, often keep a good many of them, and, it may be, for more purposes than one.

The next and certainly not the least important matter we have to look into and examine is the

COMPULSORY EDUCATION OF GIPSIES.

However well the system of compulsory education may work among the poor and others living in populous towns and districts, such an attempt we think would be futile among the gipsies. It would be of no use for an agent of the School Board, armed as

he might be with the authority of the law, to go amongst this people and to say in an overbearing peremptory manner, "Now then, I've come to tell you you must send your children to school at once, and send them regularly too; because if you don't, we shall soon make you tell us the reason why, and punish you in the bargain for your neglect."

The bold, free, and independent spirit of genuine gipsy men, and women too, would indignantly and defiantly resent such authority and compulsory mode of treatment, and rather than comply would have recourse to the most ingenious stratagems to evade the demands of the School Board, or any coercive measure that might be resorted to for this purpose. And if they could not do so by any other means, they would very unexpectedly "move off," and travel on to another district.

What then is to be done with them in reference to their education? Their general ignorance is a blot on our civilization; and something must be done to wipe it out, so that we may not be a standing reproach in the eyes of other nations. A great student of the gipsy character says that,

GIPSIES ARE EASILY WON BY KINDNESS,

and whoever wishes really to benefit them must convince them that this is his intention, by patiently bearing with the unpleasant parts of their characters, and by a willingness to lessen their distresses as far as it is in his power. Let even a compulsory education agent adopt this plan, and he will find it will not be lost upon them.

But we would suggest that both he and the teachers in our schools should use their influence in breaking down the prejudices of our own poople, who so often object to gipsy children mingling with their own; and also to do all they can to convince gipsy parents that their children shall have every proper attention, and the same interest taken in their success as may be shown and paid to others.

To make the above plan work beneficially, the directors or committee of any school gipsy children have attended should instruct the master or mistress of such school to keep a register of the attendance and conduct of such children, and to supply their parents with a copy thereof, so that when they are compelled to remove to another part of the country, this copy would be an introduction and a recommendation to another school, and so, if all should not be gained that could be desired, some good would at least be effected.

If the same plan should be adopted by our parochial clergy, whose schools should also be open to the children of these wayfarers, equal success would no doubt crown their efforts.

We believe the migratory Laplanders who travel from place to place form themselves into clans or bodies composed of considerable numbers, and that belonging to each body is a teacher, who is also a religious instructor, and lives and travels with them, so that the education of these Lapland nomads may not be neglected.

Although this plan would hardly be practicable in regard to English gipsies, on account of the smallness of the numbers who travel together, yet if in

every town and village committees of ladies and gentlemen could be appointed to note the immigration of gipsies into their several localities, and then in the spirit of Christian kindness talk to them, invite them to listen to useful reading, to short religious services where they are encamped, and to invite them to attend some place of worship, then, as surely as the snow melts by the warmth of the sun, so will gipsies be affected by the power of generous actions.

In reverting to the education of gipsy children, the question as to what subjects it should comprise is one of paramount importance. To give them an exclusively secular one would, we think, do more harm than good, especially while the home influences, examples, and surroundings peculiar to their life remain what they are.

If moral and religious instruction be withheld from them, how are their evil habits, vicious propensities, and other objectionable proclivities to be corrected and prevented? and how are they to learn to be honest, upright in life, and virtuous in conduct? If they are not taught the great fundamental principles which really constitute the higher characteristics of all civilized and Christianized communities, what notions are they likely to form of the Divine Being? of their own nature and responsibilities? of their obligations to the government under which they live, and their duty, not only to each other, but even that of humanity to the lower animals?

We hardly need say their notions would be very distorted, and the duties we have referred to would in a great measure be disregarded by them. While

we must admit that a secular education has its uses, and is necessary, yet in the case of *gipsy children* we would enforce the necessity of combining with it moral and religious instruction; otherwise, how are they ever to occupy a respectable status either in civil or religious society?

TWILIGHT IN GIPSYDOM.

We have now arrived at a pleasing part of our duty in reference to this mysterious but interesting race—the gipsies. The cloud of ignorance, which for so many centuries has hung over them, is dispersing, and the expectant eye of the philanthropist may see signs of twilight, cheering indicators of future brightness to this long neglected people.

We shall now refer to a few instances in which good has been effected by individual efforts among the gipsies.

About fifty years ago the late Rev. James Crabb made an effort to reclaim these wanderers and improve their condition, by frequent visits to their camping places in Hampshire, on which occasions he would enter into familiar conversation with them respecting the difficulties of their way of life. He would also offer to them, in a spirit of kindness, useful suggestions as to the best means of making their lives happier than they were, as well as by showing his sympathy towards them in a thoroughly practical way. He would read and expound to them the Scriptures in the most simple but effective manner. He opened a free school near his own resi-

dence, at which the children of those gipsies tenting near were invited to attend, free of all expense to them. He prevailed upon several adult gipsies to locate in houses, and to attend religious worship in a mission room erected by his own efforts, and for which he appointed a lay teacher and preacher at his own expense, particularly for the gipsies and the very poor of the district.

Three sisters of the name of Carter, who had led a gipsy life for more than fifty years, were induced to give it up, to live in a house, and to attend the services in the mission room to which we have referred, and which they continued to do till within a short period of their death. Testimony is borne to their sincerity and consistent conduct, and also to the happy termination of the lives of all of them.

A gipsy man known as "Blind Solomon," who in his earlier life had been one of the most wicked and desperate members of the gipsy tribes that ever was known, became, by the same efforts, a changed man, lived a godly, consistent, and happy life, although he was poor, and had to earn a precarious living by making baskets, which he continued to do as long as he possibly could. His resignation to his terrible affliction—deprivation of sight—had a wonderful effect upon others of his own tribe, who were compelled to admit there was more in Christianity than they had ever believed.

A GIPSY MISSIONARY.

William Stanley, a gipsy, who at one time had been a soldier, became a convert to Christianity, and was

appointed as a Scripture reader among his own people. After hearing a sermon in one of the chapels in Exeter from the words, "Let me die the death of the righteous, and let my last end be like his," he became changed both in heart and life, and so much did he deplore his inability to read, that he resolved, though late in life, to learn to do so. This he accomplished, and so qualified himself in this particular, as well as in others, for the duties of the work in which he was to be engaged.

It is said that his discourses on Scripture subjects were characterized by sound judgment and clearness of perception. His style was unpretending, but there was much fervid eloquence in his simplicity. He was the means of inducing several gipsies to abandon their bad practices, and to attend places of worship, as well as to lead better lives. In the midst of his usefulness, however, he died, and by his death the gipsies lost a warm friend and advocate, and a good spiritual adviser.

THE NOTTING DALE GIPSIES.

When we first knew this colony of wayfarers they were not only greater in numbers than now, but in a very benighted condition both morally and spiritually. By the efforts of an agent of the London City Mission, and those of some energetic and benevolent ladies, which were specially directed to these gipsy outcasts, much good was done, not only by personal visits to their tents and vans, but by little social gatherings in a small room adjacent to this gipsy colony, where interesting readings were given, short

discourses of a simple character delivered, and now and then a free tea given to those who thought proper to attend. On one occasion we gave a lecture on the gipsy race, in a schoolroom engaged for the purpose, and at which a large number of the gipsies were present, all of whom were apparently surprised at what could be said about themselves. As they listened attentively, we concluded they were interested in what they had heard.

On the occasion of our visit to this gipsy camping ground in Notting Dale we noticed particularly the approach to one of the vans occupied by a gipsy family. Several sticks were placed a little way apart forming two distinct rows, each about twenty feet long, the width between the rows being about four feet; while other sticks bent in tent-stick fashion reached from the top of one row to the other. Here and there climbing plants, amongst which was the honeysuckle, had been placed; these had run up the sticks and covered the entire top, so that the approach to this van was not only grateful to look upon, but a most effectual screen from the heat of the sun. This van belonged to one of the gipsies who had been induced to believe in the religious principles and precepts of Christianity. We have a special recollection of one of the Notting Dale gipsies, named Hearne, who was well known, not only in that immediate locality, but a considerable distance beyond, as a chair-mender, which employment he secured by his well known stentorian voice calling out, "Chairs to mend, Chairs to mend."

Although he had been during a great part of his life in a deplorably ignorant and depraved state of

morals and of mind, a change was effected in his life, and it is said he was a consistent member of the temperance society for thirty years; that he received readily any religious instruction others were inclined to give him, and that at the advanced age of nearly one hundred years he died a happy and peaceful death.

Other Notting Dale gipsies, some of whom had grown old in crime and ignorance, became reformed characters, and attended religious services regularly, and with apparent benefit.

Not long since a gipsy woman of the Stanley family, who had been a domestic servant, married a man of our own race and lived in Paddington, where both of them were members and communicants of the Church of England, and, we were told, exemplified by their lives the sincerity and genuineness of their professions. We knew another gipsy woman who was baptized by immersion, and became a member of a Baptist church in Dalston.

Present at a lecture we gave on gipsies in a mission hall, Notting Hill, were three converted gipsies, all of whom, by the request of — Fordham, Esq., related in a simple but earnest manner, before a very large audience, the particular circumstances which induced them to give up their old wicked mode of obtaining a living, and to adopt other means more honest, upright and Christian.

A KENSAL GREEN GIPSY.

It was towards the decline of a beautiful spring day that we happened to be in the locality just mentioned, where we met an aged gipsy man,

belonging to the Hearnes, and living in a tent close by. As this man appeared to us to be no "posh and posh gipsy," we felt considerable interest in him, and will therefore give a brief personal description of him.

He was about seventy years old, and must have been at one time a fine specimen of gipsy manhood. Even then he was in good health, tolerably active, and upright in posture. His eyes were dark, clear, and piercing; his cheek bones somewhat prominent; nose inclined to the aquiline type; lips rather thin and compressed; his hair was then grey, but he told us it had been as "black as a coal." He had allowed it to grow so long that when he combed it behind his ears it hung just over the collar of his coat.

His habiliments consisted of corduroy small clothes, red vest and neckerchief, blue stockings, and the jacket of the "right sort," with the usual deep, capacious, and convenient pockets. He carried a stout walking stick with a ponderous knob, which he said he used, not only to help him along, but for protecting him against a canine or any other intruder.

In conversation with this gipsy man we gathered some interesting particulars relating to his past history. It appears his life had been spent, as gipsy lives usually are, in wandering up and down the country, obtaining but a precarious living, sometimes honestly, and also otherwise; and that he had been in entire ignorance of his Maker and of the Christian religion until within a very short time, when some one paid him a visit, and asked to be allowed to read the Scriptures to him. To this

he consented, "because," as he said, "if there's no good in it, there can't be any harm."

It appears that, simple as the means used on this occasion happened to be, they were thoroughly effectual in bringing about the result sought to be obtained. The entrance of God's word gave light to the old man's mind; his mental eyes were opened; his heart was touched and softened too; he began to think, to reflect, to look back upon a wasted life; and forward to a never ending state of being; all of which led on to a change of thought, feeling, desires, and aspirations; in one word, he became repentant, and as far as he could understand them, laid hold on the principles of Christianity.

"Ah, sir," said this aged gipsy, "it's better and happier days with me and some of our folks now than it was when we lived in sin and neglect. But you would hardly believe, sir, that we have a good many difficulties to contend with, and that some of our women have great temptations to carry on their old practices of fortune-telling, and promises of good payment if they will do so. But they won't do it, sir. It was only the other day that two servant girls came to the tent of one of our women, and wanted to have their fortunes told, and they had the money ready to give her."

"Did the gipsy tell the girls their fortune?" we inquired.

"O, yes," replied the old man; "but it was one they didn't quite expect; it was this, 'The blood of Jesus Christ cleanseth from all sin.' The girls left the tent, and never came again. Folks don't like fortunes of that sort you see, sir; I mean those who

consult fortune-tellers." The old man then bade us "good-evening," and walked slowly onward to his tent. Much as some people might have questioned his sincerity and truthfulness, we had no reason to doubt either. He asked for no favour; so that his motive in relating to us what he had done was not to work upon our sympathy for any pecuniary or other benefit, but simply to make known the good that had been effected among his own people in that particular locality. The dawning light of gipsy reformation is slowly increasing in power and brightness. Even in Epping Forest, which from time immemorial (until within a short period) has been a camping place for the gipsies, a marvellous work has been carried on. Some time since a large canvas tent was erected and used by gipsies for religious worship, conducted, in many instances, by gipsy converts to the faith of Christ. Gipsy lay preachers may now be heard both indoors and out of doors, proclaiming to assembled multitudes "wonderful words of life" in various parts of London.

How miraculous and yet encouraging is the fact that men belonging to the scattered, outlawed gipsy race, hated, despised, neglected, maligned, and persecuted in every land, should now be seen working for the moral and spiritual benefit, not only of their own people, but for the welfare of others.

The success which has attended Christian efforts among the gipsies shows that they are a fine material to work upon, and that it is the duty of the Church to send her members to visit the gipsies wherever they may be found, whether on our moors, in our lanes, in the recesses of our forests, in our glens, on

our mountain sides, or in the low localities of our large towns, in our pea-fields, our hop plantations, or even when travelling the high-roads or by-paths of our country, to invite them kindly and gently to receive instruction, and to attend to the higher moral and spiritual duties of life.

May the time soon arrive when the Church everywhere will fully recognize its duty to these wanderers, and when all men shall believe in

> "The fatherhood of God,
> And the brotherhood of man."

THE KING AND THE DYING GIPSY.

THE narrative contained in the following verses is a true one, and is interesting because it shows on the one hand that wealth and high position need not constitute any barrier to the possession of Christian principles, nor to a desire to do good; on the other hand, it shows that neither poverty nor a despised or low condition of life can prevent an earnest longing on the part of any human being to participate in those moral and spiritual influences which more than anything else elevate the mind, inspire the soul, and dignify the character of man.

In this simple but touching story we see the meekness, love, and humility of the cross blending with regal dignity, and we may fancy how eagerly and thankfully the gipsy woman would receive those words of consolation which fell from the lips of the king.

Although the contrast between the two persons referred to was very great, the one a monarch over millions of subjects, the other an outcast gipsy woman spurned by the world as a pest, both of them were children of the same universal and benevolent Father.

In England once a King did reign,
A king of great renown;
Whose piety and kindness too
Throughout this realm were known.

From this the splendours of his throne
Did greater brightness borrow;
For this king's heart would always feel
For human woe and sorrow.

The peasant in his humble home,
The way-worn and opprest,
Were greeted by his friendly smile,
And by his bounty blest.

A simple story I'll relate,
Adorn'd with truth and beauty,
Which breathes of love's persuasive power,
And tells to man his duty.

To hunt the stag the monarch went
One beautiful, fresh morn;
And far o'er Windsor forest wide
Was heard the huntsman's horn.

"Halloo! halloo!" the sportsmen cried;
The yelping hounds did follow,
In hot pursuit, the frightened stag,
Through many a brake and hollow.

At length it reach'd the river's brink,
Then crossed the flowing tide;
And from its foes a refuge found,
Safe on the other side.

To be thus foil'd, to hunting men,
Was sure a sad disaster;
Still on they went,—but left behind
Their noble royal master.

The King rode gently to the oaks,
To wait his men returning;
But knew not that so near the spot
A gipsy's fire was burning.

A sound then reached the good King's ears;
'Twas one of deep distress;
A plaintive human voice cried out,
"Oh! God, my mother bless."

On a green plot beneath an oak
Was, on a pallet lying,
Half shelter'd by a tattered tent,
A gipsy woman dying.

A sun-burnt girl, close by the tree,
Had knelt her down to pray;
Her earnest, piteous voice had led
The King to ride that way.

"Why do you weep, my child?" he asked,
Just like a tender brother.
With sobbing heart the girl replied,
"O! sir, my dying mother."

Dismounting from his steed, he turned
To where the gipsy lay;
On him she turn'd her languid eyes,
But not a word could say.

The silver cord was loos'd—the wheel
Was at the cistern broken;
Her feeble form was fading fast,
Death's sure, unerring token.

Another gipsy girl appeared
Beside the mother kneeling,
Whose pallid lips she kiss'd with all
Love's pure and fervid feeling.

O! what a pleasing, touching sight,
A noble King to see,
In converse with those gipsy girls,
Beneath that old oak tree.

He saw their tears that kind good King,
And tried to soothe their sorrow;
For well he knew those gipsy girls
Would orphans be to-morrow.

"O! sir," began the elder girl,
"'Twas very late last night
I left the tent, reach'd yonder town
Long ere the morning light.

A minister I sought—and walked
From one place to another;
But no one could I get to come
To pray with my dear mother."

The dying woman turn'd her eyes
To where the trio stood;
Then cries of deep distress again
Re-echoed through the wood.

Dark clouds of grief now gather'd fast
Around that fragile dwelling;
While pale-faced sickness, cold and stern,
Its doleful tale was telling.

But bright as morning beams which come
From an unclouded sky,
So peace came in those precious words,
"A minister am I."

Forgetting crowns and royal birth,
And all which they inherit,
The monarch took the gipsy's hand,
Then spoke of sin's demerit.

He told of Christ, of Heaven to come,
Where all life's conflicts cease;
Where e'en a way-side gipsy may
Find everlasting peace.

Hope's calm bright sunshine fill'd her heart,
And joy divine was given;
She smil'd, then died, and angels bore
Her ransom'd soul to heaven.

The day was waning fast—and night
Was creeping on apace;
When in the wood were horsemen seen
Returning from the chase.

On, on they rode, at length they reached
That scene of deep affliction;
They saw their King, and heard him too
In silent admiration.

They saw him bless those gipsy girls;
With gold their wants supply;
And listen'd, as he bade them look
To Him who lives on high.

While down his own right royal face
The briny tears were stealing;
Within his noble, generous heart,
Was love's pure earnest feeling.

And so it proved—for in that hour
Of Nature's greatest need,
Those weeping girls found in the King
A kind true friend indeed.

The King then pointed to the corpse,
Now freed from earthly labour;
Ask'd of Lord L., "Who thinkest thou
Was that poor woman's neighbour?"

True neighbours they whose acts of love
Peace to the sorrowing bring;
Then, gentle reader, ne'er forget
The *Gipsies* and the King.

VERNON S. MORWOOD.

THE GIPSIES' APPEAL.

Tune—"SWEET HOME."

YE Christians of England, whose sympathies glow
For a world wrapt in darkness, and shrouded in woe;
Whose heralds of mercy, a band true and brave,
Go forth the dark pagan and savage to save.

CHORUS.

Hear, hear, hear the prayer
Of the poor wandering Gipsy, the child of despair.

O! listen awhile to the sorrows which pour
From the lane, and the hedge, and the bleak desert moor;
Regard the strong claims; hear the voice of the prayer
Of the poor wandering Gipsy, the child of despair.
Hear, hear, &c.

Ye Christians of England, who willingly raise
Your houses of mercy, and altars of praise;
We ask not for gold, something greater we crave,
'Tis the boon of instruction, the Gipsies to save.
Hear, hear, &c.

For years we have travers'd the face of the earth,
And thousands have gone to the regions of death
Unheeded, despis'd, and abandon'd by all:
Great God! wilt not Thou hear the poor Gipsies' call?
Hear, hear, &c.

The bright hours of mercy will soon pass away;
O, Christians, be active while yet it is day;
Withhold not the boon of Salvation that's given,
Then Gipsies may join in the chorus of Heaven.
Hear, hear, &c.

VERNON S. MORWOOD.



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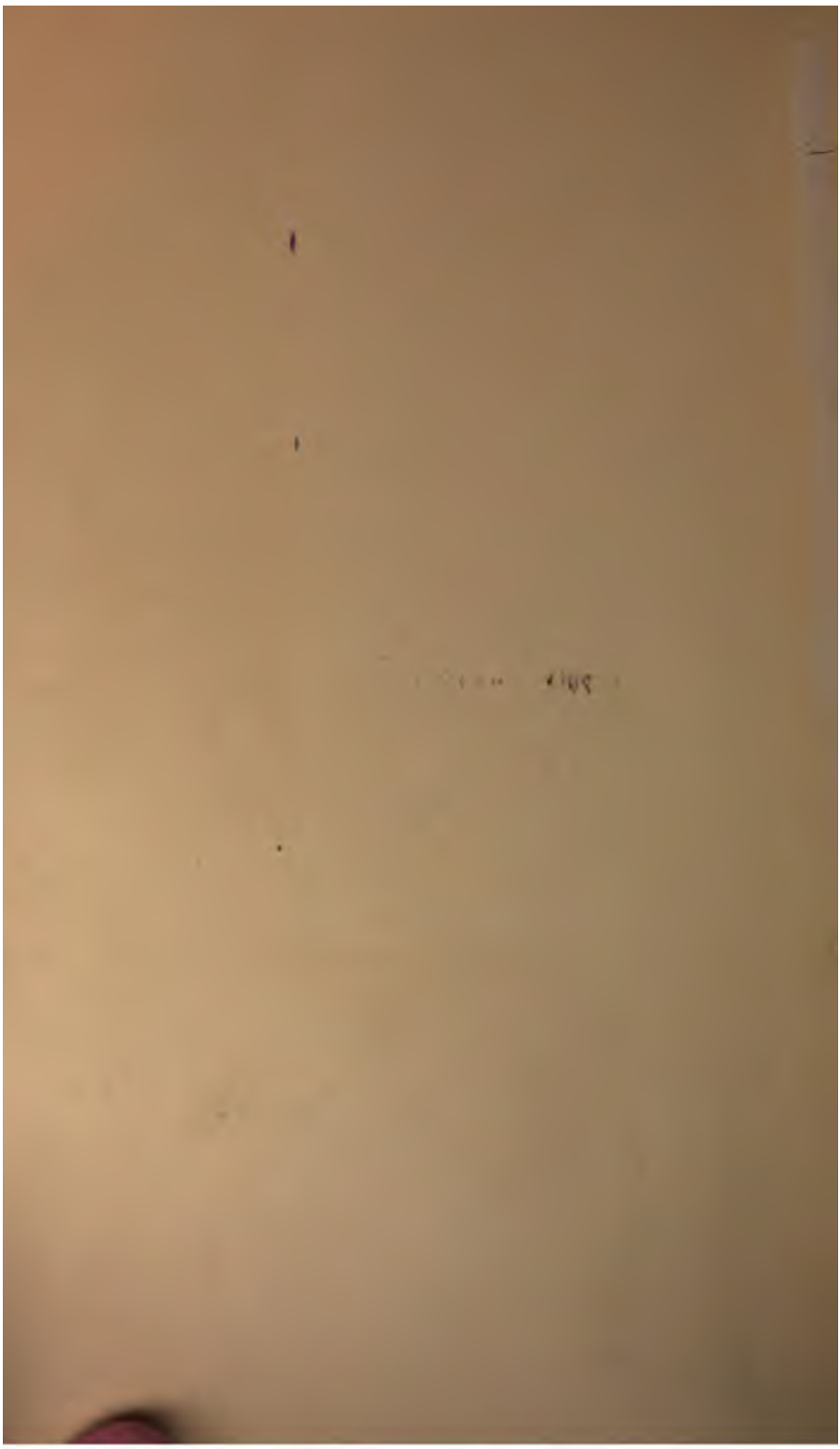
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